The Wives of the Prophet Muhammad

Their Strives and Their Lives

زوجات النبى محمد ﷺ

by

Muhammad Fathi Mus'a

ISLAMIC INC.

PUBLISHING & DISTRIBUTION

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بسم الله الرحمن الرحيم

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Acknowledgement

In the history of a human being, there always are certain people whom one never forgets. Their stories are always vivid and alive in one's mind and heart. The Mothers of Believers are the best models in that respect. One never forgets their endeavors for the sake of Islam, their love to the Prophet and His Lord, their utmost care of Muslims and their interests. They represent a fountain of love and information and source of inspiration not only to Muslim women but also to men and all those who are fair-minded. That does not come as a surprise for they lived with the Prophet (peace be upon him) and were brought up under Allah's Providence.

Reading their biographies is enjoyable and illuminating. A person is introduced to lovely situations, wonderful incidents, and sound judgement. It is the best thing that one may offer to Muslim women nowadays.

When the ISLAMIC INC. proposed us to translate the work of Sheikh Muhammad Fathi Mus'ad *The Mothers of the Believers* (may Allah be pleased with them all) we felt great pleasure and enthusiasm to shoulder the burden and perform this heavy task. For, there is no doubt that the Muslim library is longing for such a contribution.

Here one must admit that translating this book *The Mothers of the Believers* was not an easy task. The original book was full

of details and various narrations of the same event. In order not to distract our dear reader from the main message of the book, the translation underwent some abridgment without impairing the contents of the book. Also it should be noted that the style of the Arabic language is different from the English one. This requires introducing so many changes in the form of presenting our subject matter in a way that makes it easily understood.

As for the transliteration system, the Encyclopedia of Islam transliteration system was used with slight modifications.

We would like to thank Al-Falah Staff members, particularly, **Wael Shihab, Sami Ahmad Muhammad, Yasir Sabri, Nirvan Tal`at, Meftah Ulani, Nasima Mall,** and **Reima Yusuf Shakeir** who exerted every effort to translate, revise and edit this valuable work.

Finally, all praise and thanks are due to Allah, without whose help and guidance nothing can be accomplished.

Al-Falah Director

Muhammad `Abdu

Introduction

All praise is due to Allah, the Lord of the worlds. Verily, good recompense will be for the righteous, Allah-fearing people, and no enmity should be declared except against the oppressors. May Allah's peace and blessings be upon His Prophet, whom He sent as a mercy for all creatures, his household, his wives, Mothers of the Believers, his true-hearted Companions, and all those who call to his mission until the Day of Judgment.

Islam greatly honors woman and elevates her status whether she is a daughter, a sister, a wife, or a mother. In the glittering Islamic history, many righteous Muslim women played an outstanding roles in the life of the *Ummah* (the Muslim Nation). No doubt, the Prophet's wives, Mothers of the Believers, preceded others in this regard. Allah, Most High, called them Mothers of the Believers, as a token of what every Muslim should pay them of reverence, respect, and estimation. Allah, Most High, says,

> ﴿*The Prophet is closer to the believers than their own selves, and his wives are their mothers...*﴾
>
> (Al-Ahzab: 6)

Amongst women, the Prophet's wives are the most elite and eligible. No wonder, they lived with the Prophet (pbuh) and were brought up on following the Divine revelation. By the

same token, the best thing one can present to today Muslim women is the biography of Mothers of the Believers in order to discipline themselves under its shade, and derive provisions for their souls therefrom. This purified biography enlightens the hearts with faith, and connects them together by righteousness and unswerving belief. It makes a link between today Muslim women and the Prophet's wives who were honored by his company in his dwelling, traveling, and battles.

Both Muslim men and women are commanded by Allah, Most High, to follow in the footsteps of the Prophet (pbuh) in the following Qur'anic verse,

> ﴿*You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.*﴾

(Al-Ahzab: 21)

Unlike other women, according the Glorious Qur'an, the Prophet's wives were commanded to understand the Glorious Qur'an, and perceive the *Sunnah*. Allah, Most High, says,

> ﴿*And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom...*﴾

(Al-Ahzab: 34)

Accordingly, they became good examples that Muslim women should follow.

Teaching the biography of Mothers of the Believers seems to be an imperative matter, the issue becomes more imperative with learning this biography. A thorough reading of the

biography of the Prophet's wives is one of the most useful means of education and purification of the soul.

It was one of Allah's excellent favors upon the believers that the Prophet (pbuh) married such number of women, since feminine affairs are too much to be received and then delivered by one woman. Also, if that had not been the case, a lot of the Prophet's *hadith*s would not have been known.

However, we should keep in mind the fact that the Prophet (pbuh) contracted his marriages for sociopolitical, legislative, and other reasons, that Allah, Most High, determined. Many times Divine revelation came down to rectify their stances on particular issues so that they would set an ideal example to be followed by Muslim women in all aspects of life.

Today, the Muslim woman is in dire need of regaining her real status by adhering to the Islamic instructions and following in the footsteps of the Prophet's wives.

By this book, I aim at presenting a simple and simplified biography of the Prophet's wives. It, by Allah's Grace, sheds light on their lives and virtues and extract lessons and admonitions therefrom.

I have excluded relevant lengthy and long-winded sayings and narrations from the book in order to render it palatable. Also, I have dealt only with the Prophet's wives who are called Mothers of the Believers, and kept silent regarding those whom the Prophet (pbuh) married but marriage was not consummated and those who offered themselves to him.

I hope that Allah, Most High, would grant me success in extracting lessons and admonitions from the stories of the

Prophet's wives. Success, in fact, is purely Allah's favor and grace, while mistake is mine.

Finally, I ask Allah to benefit all Muslims, men and women, by this work and render it dedicated only to His sake.

M. F. Mus`ad

An Azharite Scholar

Umm Al-Mu'minin

Khadijah

Bint Khuwaylid

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Khadijah Bint Khuwaylid

(May Allah Be Pleased With Her)

Name and Lineage

Khadijah (may Allah be pleased with her) descended from honorable parents who belonged to the tribe of Quraysh. She was brought up on good morals and distinguished with strictness, reason, and decency to the extent that the people of her tribe, prior to the advent of Islam, called her *at-Tahirah* (the chaste woman).

Her father was Khuwaylid ibn Asad ibn `Abd al-`Uzza. The latter was a brother of `Abd Manaf, one of the Prophet's grandfathers, the sons of Qusay ibn Kilab. Accordingly, her lineage meets that of the Prophet (peace be upon him) in the fourth grandfather. Her father enjoyed leadership, honor, and high rank amongst his people, so they paid him obedience and respect.

Her cousin, Waraqah ibn Nawfal, was a knowledgeable man, who had knowledge of the *Tawrah* and the *Injil* (the Torah and the Gospels). He had great influence on the life of Khadijah (may Allah be pleased with her).

Her mother was Fatimah bint Za'idah ibn al-Asam ibn `Amir ibn Lu'ayy. In the pre-Islamic era, her grandfather was a hero. Fatimah's mother was Halah bint `Abd Manaf ibn al-Harith.

Both her father and mother descended from honorable families; Khadijah enjoyed an honorable descent, a pure soul, and good character.

When she was fifteen years old, Abu Halah Hind ibn Zararah at-Taymiyy proposed to her and already married her. She gave birth to Hind and Halah. Hind was brought up in the Prophet's house, and was a brother of Fatimah from the maternal side. He lived until the advent of Islam. After the death of Abu Halah, she got married to `Atiq ibn `Abid al-Makhzumiyy, and she gave him birth to a girl called Hind, who embraced Islam.

Her Engagement in Trade

After the death of her second husband, `Atiq, she inherited a huge property. Influenced by her people, Khadijah (may Allah be pleased with her) engaged herself in trade. Allah, Most High, blessed her wealth and so it increased. She supervised and administered her trade herself to the extent that she became well-reputed for her good morals. However, she never practiced trade herself; rather she used to hire men to run her trade in return for some money.

Being informed of the Prophet Muhammad's truthfulness, trustworthiness, and good morals, she offered him to run her trade in Syria accompanied by her slave-boy, Maysarah, and promised to pay him more than what she used to pay others. The Messenger of Allah (peace be upon him) agreed and traveled to Syria with her slave-boy. The Prophet (peace be upon him) had a good experience in trade by virtue of his uncle who trained him in the arts of commerce and traveled with him to Syria. Therefore, the Prophet (peace be upon him) had had former acquaintance with the traders of Syria. Accordingly, the Prophet (peace be upon him) gathered all factors of success in trade: experience, skill, truthfulness, and trustworthiness.

The Prophet (peace be upon him) came back to Makkah with a profit that Khadijah had never achieved before. Trustworthiness and truthfulness of the Prophet (peace be upon him) were the reasons that Khadijah chose him to run her trade, and this choice proved success.

On his return, Maysarah spoke to his lady, Khadijah, about the good character of Muhammad (peace be upon him) and what he had seen of marvelous scenes during their journey to Syria. He told her that in their journey Muhammad dismounted to sit under the shade of a tree adjacent to a cell of a Rabbi who saw him and asked about his affair. On knowing that he is one of the nobles of Quraysh, the Rabbi thought good of him and noticed the tokens of prophethood that he had. Then, the Rabbi disclosed, "This man is one of the Prophets."

Furthermore, Maysarah told his lady, Khadijah, that during their journey there was a cloud moved with Muhammad's movement so that it would protect him from the blaze of the sun in the noontime.

Khadijah got pleased with what her slave-boy had said. When the Prophet (peace be upon him) came to her to inform her of what he had profited, which was as double as what she used to profit before, she became glad and paid him double of what she had offered him.

The Blessed Marriage

Khadijah (may Allah be pleased with her) kept reflecting on what she had heard of her salve about Muhammad. She went to the *Ka`bah* and circumambulated it. She, then, sat for a while thinking of that issue. On coming back to her home, Khadijah retired to her bed. She saw a wonderful vision. She saw that the sun descended down upon her house and filled the house with light. The light spread from the house until it filled the whole earth. She waked up wondering, "The sun descends down upon my house and its light spreads all over the world from here; what does this mean!"

After sunrise, Khadijah went to her cousin, Waraqah ibn Nawfal, to ask him about the interpretation of her vision. Having known her vision, Waraqah said, "O cousin! Be delighted at the anticipated good affair. If Allah renders your vision true, the light of prophethood will enter your house."

Khadijah remained looking forward for the fulfillment of her good vision. One day, Khadijah went to the Holy Site to participate in a festival where women used to gather there. Having circumambulated the *Ka`bah*, Khadijah sat amongst the women to engage in a conversation. Meanwhile, a man said, "O women of Quraysh! A Prophet is about to rise amongst you. Whoever could marry him, should do so." On their part, the

women stoned and reproached him. Khadijah, in contrast, listened attentively to his speech and did not indulge in what other women had done.[1] The man's words had a great influence on her heart and made her recall her vision. Now, Khadijah became sure that Muhammad is the seal of the Prophets and aspired to be his wife; but how could she attain this?

Khadijah informed her cousin, Waraqah ibn Nawfal, what she heard of her slave-boy in addition to what she saw in the vision. Thereupon, he said, "O Holy One, O Holy One! Makkah is about to witness the great miracle." Khadijah, then, expressed her wish to marry that man, Prophet Muhammad, and Waraqah agreed with her.

Khadijah sent her friend, Nafisah bint Munabbih, to mention her to Muhammad (peace be upon him). No sooner did Nafisah leave Khadijah than she went to Muhammad (peace be upon him). She intuitively asked him, "Why did you not marry, Muhammad?" He answered, *"I cannot afford marriage."* She smiled and said, "If there is a *woman* who is pretty, wealthy, and honorable, would you agree?" He asked, "*Who is she?*" She said instantly, "Khadijah bint Khuwaylid." He disclosed, *"But, how could I attain this?"* She replied, "Leave this for me." He replied, "*I would agree if she did.*"[2]

Nafisah swiftly went to Khadijah to tell her of the good news. Muhammad (peace be upon him), moreover, told his uncles about his wish to marry Khadijah. Then, the Prophet went with his uncles, Hamzah and Abu Talib, to Khadijah's uncle, `Amr ibn Asad, and betrothed his niece.

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1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 12.
2. *Ibid.*, vol. 1, p. 105.

A Blessed Wedding

Abu Talib opened the party with the following speech, "All praise is due to Allah, Who has decreed us to be amongst the offspring of Ibrahim and descendants of Isma`il, and has made for us a Sacred and Safe House (the *Ka`bah*). My nephew, Muhammad ibn `Abd Allah, is unparalleled. No one amongst the men of Quraysh can surpass him in virtue or nobility even though others may be wealthier than he may. Money, however, is a temporal shade and a loan. He (Muhammad) has a wish to (marry) Khadijah bint Khuwaylid and she has the same wish."(1)

Then, Khadijah's cousin, Waraqah ibn Nawfal, delivered the following sermon, "All praise is due to Allah, Who has decreed us to be what you (Abu Talib) have elaborated and gave us superiority by virtue of what you have stated; we are the nobles of the Arabs and their leaders, and you deserve all this. No one can deny your virtue and nobility. O people of Quraysh! Testify that I have married Khadijah bint Khuwaylid to Muhammad ibn `Abd Allah."

Abu Talib said, "I like her uncle to declare the same like you." Thereupon, her uncle, `Amr ibn Asad, declared, "O people of Quraysh! Testify that I have married Muhammad ibn `Abd Allah to Khadijah bint Khuwaylid."

When the marriage was concluded, many animals were slaughtered and distributed among the poor. Abu Talib, then, said, "Praise be to Allah Who has relieved us of sorrow and grief."(2)

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1. As-Suhayli, *Ar-Rawd al-Anif*, vol. 1, p. 213.
2. An-Nasharti, *Sirat ala-Bayt an-Nabi*, vol. 1, p. 86.

By the conclusion of this blessed marriage, the first Islamic home being founded on righteousness and pleasure of Allah had been established. At that time, the Prophet (peace be upon him) was twenty-five years while Khadijah was forty.

Criteria for Good Choice

Khadijah (may Allah be pleased with her) symbolized the reasonable, wise woman who weighed matters with a sound scale. She chose the proper man to be her husband. She did not choose a wealthy man nor a man of power lest his wealth and authority could lead him to tyranny and oppression. She got her self well-acquainted with the morals of Prophet Muhammad (peace be upon him). She knew his trustworthiness, truthfulness, and honesty. In trade, Muhammad (peace be upon him) proved to be honest and trustworthy. In addition to this, she knew, from what her slave-boy told her, that Muhammad was supported and protected by Allah, Most High.

By doing so, Khadijah (may Allah be pleased with her) set an ideal example for Muslim women and laid down the bases on which a Muslim woman should choose her husband. Khadijah, who was called *at-Tahirah* (the chaste woman), deserved to marry Muhammad (peace be upon him), who was called *as-Sadiq al-Amin* (the truthful and trustworthy). Allah, Most High, says,

﴿ *... And women of purity are for men of purity, and men of purity are for women of purity.* ﴾

(An-Nur: 26)

Khadijah: The Wife

Khadijah (may Allah be pleased with her) was a virtuous wife. She kept a quiet and happy home for the Prophet (peace be upon him). She assisted and supported him. She eased the causes of worry at the beginning of his mission. She, as Allah decreed for His Messenger, proved to be a wife in her love and a mother in her kindness.

The Prophet (peace be upon him) used to be sociable with Khadijah's company and tell her what he saw or heard in the place where he inclined to worship Allah in solitude. On her part, Khadijah used to offer him affection and compassion that relieved his worries. She never frowned at him when returning from his long period of worship in solitude, or expressed grief for his custom of spending many hours in isolation. Rather, she constantly encouraged, aided, and consoled him.

She was a kind wife, who used to kindly console her husband in times of adversity, saying, "Expect good news, for Allah will decree good for you."

This is the ideal character of a good wife who helps, aids, and supports her husband.

Khadijah (may Allah be pleased with her) loved the people whom her husband loved and used to be generous with them. Once, Halimah as-Sa`diyyah, the Prophet's wetnurse, visited the Prophet (peace be upon him). The Prophet (peace be upon him) was so pleased by her visit to the extent that he hurried to meet her saying, *"Mother, Mother!"* He welcomed her and spread his garment for her to sit on. Being asked about her affairs, Halimah complained of drought; thereupon, the Prophet (peace be upon

him) gave her many gifts. On her part, Khadijah gave Halimah forty sheep, a camel carrying water, and sufficient provision to meet her needs during her return to the desert.

The righteous wife, accordingly, should be hospitable and openhanded. She should welcome her husband's guests in order to please him.

Khadijah: The Mother

Signs of pregnancy appeared on Khadijah, who became very pleased and told the Prophet (peace be upon him) the good news. Months of pregnancy passed and the time of deliverance became near. On the day of birth, the midwife hurried to the Prophet (peace be upon him) carrying his first baby-girl. He tenderly pressed his baby to his bosom. Zaynab was the chosen name for the new baby. On this happy occasion, many animals were slaughtered and distributed amongst the poor. After a short period of Zaynab's birth, Khadijah gave birth to Ruqayyah, and then to Umm Kulthum. In the tenth year of their marriage, Khadijah gave birth to Fatimah az-Zahra' whose birth was connected with the incident of Quraysh's differences on deciding which person would put the Black Stone in its place in the *Ka`bah* in the process of rebuilding it; meanwhile, they accepted the judgment of Muhammad (peace be upon him) in this regard.

Afterwards, Khadijah gave birth to al-Qasim, and then to `Abd Allah who were met with great pleasure from their parents. However, they did not live for a long time and soon they passed away.

It was Allah's will that only the Prophet's daughters lived to be good fruits of a blessed, happy marriage that was based on

affection and passion. Their childhood period was happy and not austere. Although, they were wealthy, Khadijah preferred to do housework herself and not to hire a servant in order to prepare her daughters for the anticipate duties. It becomes clear now the role of mothers in bringing up their children on good morals.[1] Successful education of children, in fact, depends essentially upon the mother's care about them and vice versa.

Revelation

When the Prophet (peace be upon him) became forty years old, the light of prophethood blessed him. Allah, Most High, graced him with His Message, sent him to His creation, conferred upon him His Honor, and made him His Messenger to His servants.

Al-Bukhari reported that while the Prophet (peace be upon him) was in the cave of Hira' worshiping His Lord in seclusion, the Revelation suddenly descended upon him. The angel came to him and asked him to read. The Prophet replied, *"I do not know how to read."*

The Prophet (peace be upon him) added, *"The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied, "I do not know how to read." Thereupon, he caught me for the third time and pressed me, and then released me and said, ﴿Read in the Name of your Lord,*

1. Dr. Muhammad `Ali al-Hashimi, *Shakhsiyyat al-Mar'ah al-Muslimah kama Yasughuha al-Islam*, p. 226.

Who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.﴾ (Al-`Alaq: 1-3)

Then, Allah's Messenger returned with the Inspiration and with his heart beating severely. He went to Khadijah bint Khuwaylid and said, "*Cover me! Cover me!*" She covered him until his fear was over and after that he told her everything that had happened and said, *"I fear that something may hurt me."*

As a wise and tenderhearted wife, Khadijah replied, "Never! By Allah, Allah will never cause anything that humiliates you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist those afflicted by calamity."

That was what the faithful wife had to say on behalf of her husband. Thus, Allah, Most High, Who entrusted His Messenger with His message, prepared for him a good wife that supported him. An-Nawawi said, "That was an evident proof of Khadijah's reason, understanding, and unswerving heart."[1]

Another narration reads, "She (Khadijah said, 'O cousin, expect what is good. By the One in Whose Hand Khadijah's soul is, I hope you would be the Prophet of this nation."[2] That reply comprised a token of profound knowledge and culture, and this is the duty of the Muslim woman to seek knowledge and culture.

Khadijah then accompanied him to her cousin, Waraqah ibn Nawfal, and said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allah's Messenger (peace be upon him) described what

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1. An-Nawawi, *Sharh Muslim*, vol. 2, p. 203.

2. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 1, p. 296.

he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Musa. I wish I were young and could live up to the time when your people would drive you out." Allah's Messenger (peace be upon him) asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I remained alive until the day when you will be turned out then I would support you strongly."[1]

An Ideal Example of the Good Wife

A good wife is supposed to support her husband and relieve his pains and sorrow. Khadijah (may Allah be pleased with her) set an ideal example in this regard. She reassured the Prophet (peace be upon him) when he was in trouble and adversity by reminding him of his virtues and assuring him that Allah never forsakes the righteous servants.

In *Fath al-Bari*, the well-known Muslim scholar, Ibn Hajar, commented on the above narration, saying, "This incident comprises many benefits. Muslims, for example, should console each other in times of adversity and trials. Also, one afflicted with trouble is recommended to consult and inform those who are reasonable and truthful."[2]

The Boycott

After the proclamation of the Islamic call, the unbelievers' persecution to the Prophet (peace be upon him) and the believers

1. Al-Bukhari, Bad' al-Wahy, vol. 1, pp. 30-31.
2. Ibn Hajar, *Fath al-Bari*, vol. 1, p. 34.

became more severe. However, the Prophet (peace be upon him) never felt weak or hesitant. Meanwhile, Abu Lahab, an avowed enemy of the Prophet (peace be upon him), commanded his two sons to divorce their wives, Ruqayyah and Umm Kulthum, the Prophet's daughters. Khadijah (may Allah be pleased with her) reassured her daughters and convinced them to be satisfied with Allah's decree for Allah desired good for them. Allah, Most High, saved the two daughters of the Prophet (peace be upon him) from the house of Abu Lahab and his wife, Umm Jamil, whom the Glorious Qur'an depicted, saying, ﴿*His wife shall carry the (crackling) wood as fuel.*﴾[1] Afterwards, Ruqayyah (may Allah be pleased with her) got married to a wealthy and noble man, `Uthman ibn `Affan who was better for her than her ex-husband.

The unbelievers' persecution to Muslims proved a failure, so they decided to boycott the Prophet (peace be upon him) and the believers and drive them out from Makkah to the valley of Banu Hashim. They took a decision that no one amongst the people of Quraysh was permitted to marry, sell, or buy from the Muslims. They wrote these conditions on a paper and hanged it on the *Ka`bah*. That oppressive boycott lasted for three years until the Prophet (peace be upon him) and his Companions were afflicted with painstaking trials. The boycott was declared in the month of al-Muharram seven years after the Prophet's mission and was ended in the tenth year of the mission.

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1. This is a verse from *Surat* al-Masad in which Allah reproached Abu Lahab and his wife, saying, ﴿*Perish the hands of the Father of Flame! (Abu Lahab) Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm leaf fibre round her (own) neck!*﴾ (Al-Masad: 1-5)

Along with her husband Lady Khadijah (may Allah be pleased with her) entered the valley sharing him his afflictions, enduring patiently and willingly the sufferings of such siege and consoling him with her self and property. She had forsaken voluntarily every kind of comfort, luxury, and prosperity to stand by her husband in the most aggravating time of adversity and to help him endure the worst kinds of persecution and oppressiveness in the cause of Allah. She was ready to sacrifice every thing she had for the sake of her belief. Hence, it is the duty of every Muslim woman to have the same relationship with her husband like the same of Khadijah had with the Prophet (peace be upon him). Accordingly, Almighty Allah rewarded her and thus she deserved to be greeted by the Lord of the world when Gabriel (peace be upon him) descended bearing the glad tidings saying, "O Allah's Messenger! This is Khadijah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a house in Paradise wherein there will be neither any noise nor any fatigue (trouble)."[1]

Her Death

After Almighty Allah destined the end of the siege imposed on the Muslims, Khadijah went back to her house but she no longer had the same energy that she used to have when she entered this trial. She returned while she was badly ill. Then, in the tenth year after the Prophet's mission, three years before the immigration, she passed away and her pure spirit surrendered to

1. Al-Bukhari, Manaqib al-Ansar, vol. 7, p. 166, *hadith* No. 3820.

her Creator. She died while her husband, whom she loved and believed, and with him she carried out *Jihad* (striving in Allah's cause), was embracing her and her daughters were surrounding.

While breathing her last breath the Prophet (peace be upon him) approached her saying, *"What a detestable matter that I see from your condition. However, Allah may provide me in this repulsive situation with a great benevolence."*[1]

What a sorrowful moment is that when an affectionate husband is separated from his kind wife. Now, Khadijah, the internal helper of the Prophet (peace be upon him) died and before her Abu Talib, the external helper of Allah's Messenger, had died. His adversity due to the death of his uncle and then his wife made him call this year "the year of sorrow".

Lady Khadijah (may Allah be pleased with her) died three years before the emigration. After her death the Prophet (peace be upon him) continued to be loyal to her all his lifestyle. Actually, he used to mention her very often, praise her, honor her family and friends and seek the affections of all those who had relations with her. `A'ishah narrated, "Once Halah bint Khuwaylid, who was Khadijah's sister and whose voice was similar to that of Khadijah, asked the permission of the Prophet to enter. On that, the Prophet said, *'O Allah! Halah (the sister of Khadijah)!'* So I became jealous and said, 'What makes you remember an old woman amongst the old women of Quraysh, an old woman who died long ago, and in whose place Allah has given you somebody better than her?'"[2] She added, "This enraged the Prophet (peace be upon him) to the extent that his

1. Al-Muttaqi al-Hindi, *Kanz al-U`mmal*, vol. 12, p. 132, *hadith* No. 34345.
2. Al-Bukhari, Manaqib al-Ansar, vol. 7, p. 166, *hadith* No. 3821.

hair shivered due to anger and then said, *'No, by Allah, He has not given me a better one in her place. For she believed in me when all people disbelieved, trusted me when people belied me, consoled me with her money when people dispossessed me and from her I had children.'"*[1]

Indeed this is a good lesson that Muslims should learn from the Prophet (peace be upon him); that is their memories should continue remembering benevolence.

Dr. Bint ash-Shati' said, "Khadijah occupied the Prophet's life when she was alive and even after her death. `A'ishah (may Allah be pleased her) was true when saying, "It was as if she was the only woman on earth." Millions of women will embrace Islam after Khadijah but she will continue to be distinguished with the first woman that Allah granted her the greatest role in the Prophet's life.[2]

Her Virtues

Imam adh-Dhahabi said, "*Umm al-Mu'minin*, Khadijah, was the lady of all women of the world during her lifetime. She was endowed a good character. She was wise, venerable, pious, pure, and of the inhabitants of Paradise."[3]

She was the first wife of the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) did not marry another woman besides her until she died. This is a token of her great status in the Prophet's heart. For she set a good example

1. This additional part was reported by Ahmad in his *Musnad*, vol. 6, p. 118.

2. `A'ishah `Abd ar-Rahman, *Tarajim bayt an-Nubuwwah*, p. 231.

3. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, pp. 109-110.

for the Muslim wife who stood by her husband. She, moreover, was the first person to believe in Allah and His Messenger. Ibn al-Athir said, "According to the consensus of the Muslims, Khadijah (may Allah be pleased with her) was the first who embraced Islam from among all people; for she was not preceded by any other man or woman."[1] Thereby, she attained a great honor that neither a man nor a woman realized.

Ahmad, at-Tirmidhi, and al-Hakim reported on the authority of Anas (may Allah be pleased with him) who said, *"It will be enough from the women of the world (to be taken as a model) Maryam (Mary) bint `Imran, Khadijah bint Khuwaylid, Fatimah bint Muhammad (peace be upon him) and Asiyah, the Pharaoh's wife."*[2]

Abu Hurayrah (may Allah be pleased with him) said, "Gabriel came to the Prophet and said, 'O Allah's Messenger! This is Khadijah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a house in Paradise wherein there will be neither any noise nor any fatigue (trouble)."[3]

In another version Gabriel said to the Prophet (peace be upon him), "Allah greets Khadijah." Upon this, she said, "Truly Allah is the Peace, upon Gabriel be peace and peace and blessings of Allah be upon you, Messenger of Allah."[4]

According to as-Suhayli, a wonderful conclusion can be drawn from the word "House" in the above-mentioned *hadith*

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1. Ibn al-Athir, *Usd al-Ghabah*, vol. 7, pp. 170-171.
2. Ahmad, vol. 3, p. 135.
3. Al-Bukhari, Manaqib al-Ansar, vol. 7, p. 166, *hadith* No. 3820.
4. An-Nasa'i, Al-Manaqib, vol. 5, p. 94, *hadith* No. 8359.

that is that she was a housekeeper before the Prophet's mission. She then became a housekeeper with the advent of Islam. Thus, on the first day of the Prophet's mission, she had the only Muslim house on the surface of the earth. No one shared her this virtue. Then, she was given glad tidings of a house (in Paradise) that will have no noise or fatigue. Also, mentioning house in this context refers to family of the Prophet's house.

How good Muslim women are when they follow in the footsteps of *Umm al-Mu'minin*, Khadijah, be acquainted with her great situations, know her biography, and realize that a Muslim woman reaches the highest degrees when she stood besides her husband strengthening him, take care of his affairs, and treat his injuries. Do not say, "Women became barren to bear a woman like Khadijah but this does not hinder us from resembling her and following her footsteps."

Umm Al-Mu'minin

Sawdah
Bint Zum`ah

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Sawdah
Bint Zum`ah

(May Allah Be Pleased With Her)

Name and Lineage

Sawdah bint Zum`ah (may Allah be pleased with her) was the second wife of the trustworthy Prophet (peace be upon him). The Prophet (peace be upon him) married her after his wife, Khadijah bint Khuwaylid, had passed away.

Her father was Zum`ah ibn Qays ibn `Abd Shams ibn `Abd Wadd ibn `Amir ibn Lu'ayy ibn Ghalib. Thus, her lineage meets with that of the Prophet (peace be upon him) in Lu'ayy.

As for her mother, she was Ash-Shamus bint Qays ibn Zayd who belonged to the tribe of Banu `Amir ibn Ghanm ibn `Adyy ibn an-Najjar al-Ansari. She was the niece of Salma bint `Amr ibn Zayd, the mother of `Abd al-Muttalib.

Sawdah bint Zum`ah was one of the noble high born ladies of Quraysh. In fact, she was from among the best of her

contemporaries. Imam adh-Dhahabi described her, "She was a venerable and noble lady."[1]

Ibn Sa`d said, "Sawdah embraced Islam in its early stage and gave her pledge to the Prophet (peace be upon him). Her husband as-Sakran ibn `Amr, who was a brother of the great Companion Suhayl ibn `Amr al-`Amiriyy, also embraced Islam and they both migrated to Abyssinia[2]."[3]

Her Emigration to Abyssinia

Being among the early-converted Muslims, Sawdah bint Zum`ah (may Allah be pleased with her) along with other Companions of the Messenger of Allah (peace be upon him) suffered many kinds of torture. When persecution against Muslims aggravated, the Prophet (peace be upon him) directed them to migrate to Abyssinia saying, *"You may go to Abyssinia (and you may stay there) until Allah relieves you from your affliction. It is a land of faithfulness whose king is fair and does not make room for injustice."* Thereupon, some of the Companions went to Abyssinia along with their families while others went alone. Sawdah and her husband, as-Sakran ibn `Amr, migrated to Abyssinia in the company of eight people from Banu `Amir.

1. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 265.
2. A country of northeast Africa. An ancient kingdom that converted to Christianity in the 4th century AD, the area was in turmoil after the rise of Islam in the 7th century. It was beset by ruinous civil wars later (17th-18th century). It became independent in 1896 but was held by Italy from 1935 to 1941. Addis Ababa is the capital and the largest city. (Revisor)
3. Ibn Hajar, *Al-Isabah*, vol. 2, p. 95.

And, out of patience and in anticipation of Allah's reward, she (may Allah be pleased with her) accompanied her husband and migrated to Abyssinia sacrificing all her property for the sake of her religion. This is how Allah tests His servants' faith by afflicting them with both good and evil.

False news reached the Prophet's Companions who had migrated to Abyssinia that the disbelievers had made up with Islam and left its people free (to believe in Allah), and persecution was put to an end. Therefore, some emigrants, among them were Sawdah (may Allah be pleased with her) and her husband, decided to go back to their homeland while others preferred to stay in Abyssinia. As soon as they approached Makkah, they found that the news was untrue and that the disbelievers' persecution and enmity against Muslims had not stopped. It was not long after they returned to Makkah, that the disease of her husband worsened, and it did not take long until he passed away. She bore the brunt of her husband's death patiently.

Her Marriage to the Prophet (peace be upon him)

The period that followed the death of Khadijah and Abu Talib bore severely on the Prophet (peace be upon him) as the disbelievers of Quraysh hurt him so vigorously. So long as she was with him, Khadijah used to support the Prophet (peace be upon him) in enduring the siege sufferings and bearing troubles of *Da`wah*. Khadijah's death left a great gap in the life of the Prophet (peace be upon him).

Once, the Prophet (peace be upon him) was in his house, Khawlah bint Hakim came up to him and said, "O Messenger of Allah! Do you feel sad for the death of Khadijah." Thereupon,

he sadly answered, *"Yes; she was the mother of my offspring and the mistress of this house."* Khawlah asked, "Would you not (like to) marry, O Messenger of Allah?" He said, *"Whom?"* She said, "Whomever you like whether a virgin or a non-virgin." He said, *"Who is the virgin?"* She said, "`A'ishah bint Abu Bakr the daughter of the most beloved one to you." He then asked, *"Who is the non-virgin?"* She replied, "Sawdah bint Zum`ah who believed in your message and obeyed your command." The Prophet (peace be upon him) permitted her to offer his proposal to engage them both. At first, she passed by the house of Abu Bakr... Then, she came to the house of Zum`ah and said to his daughter, Sawdah, "O Sawdah! What marvelous blessings and benefactions Almighty Allah has bestowed upon you! Sawdah remarked, "What is that?" Khawlah replied, "The Messenger of Allah (peace be upon him) has sent me to offer his proposal to engage you." Upon this she felt great happiness and replied quietly, "I accept. Go to my father and tell him (this news)." Immediately, she went to her aged father and said, "Muhammad ibn `Abd Allah has sent me to offer his proposal to engage your daughter, Sawdah." Zum`ah pleasantly said, "Verily, he is generous and a good match for her, but what is the opinion of Sawdah?" I said, "She accepted." He said, "Ask her to come to me." Khawlah called her. Then, her father said to her, "O daughter! Khawlah assumes that Muhammad ibn `Abd Allah has sent her to offer his proposal to betroth you. Would you like that I give your hand to him in marriage?" Sawdah answered in the affirmative. Then, he said to Khawlah, "Invite him to come."

Khawlah went back to the Prophet (peace be upon him) and told him of the consent of Zum`ah and Sawdah. Thereupon, the Prophet (peace be upon him) went ahead to her father's house

where he contracted the marriage and gave her four hundred dirhams as dowry.[1]

It was reported that this marriage was contracted in Ramadan ten years after the Prophet's mission and after the death of Khadijah (may Allah be pleased with her). He consummated the marriage with her in Makkah.

Thus, Sawdah (may Allah be pleased with her) joined the Prophetic house and became the first woman that the Prophet (peace be upon him) married after Khadijah died. She was among those who had the honor of serving the Prophet (peace be upon him) and looking after his affairs. Moreover, she was his one and only wife for about three years until he married `A'ishah (may Allah be pleased with her).

Her Emigration to Madinah

After her marriage, Sawdah (may Allah be pleased with her) stayed in Makkah until Allah, Most High, permitted His Messenger (peace be upon him) to emigrate. After he emigrated to Madinah and settled his affairs, the Prophet (peace be upon him) sent Zayd ibn Harithah in the company of his slave-servant, Zayd ibn Rafi`, and provided them with two camels and five hundred dirhams to bring his daughters and his wife, Sawdah. They brought Fatimah, Umm Kulthum, and Sawdah. Zayd brought also his wife and her two sons, Usamah and Ayman. The Prophet (peace be upon him) was building the mosque and his house when they got into Madinah. The Prophet (peace be upon him) gave Sawdah a room in his house wherein he resided with her. Sawdah (may Allah be pleased with her)

1. Ahmad, vol. 6, p. 210.

lived peacefully in this honored house serving the Messenger of Allah (peace be upon him) and performing her duties towards him.

The Wisdom behind This Marriage

Imagine what the situation would have come to if the Prophet (peace be upon him) had not married Sawdah. Had she been safe from the torture and persecution of her relatives who were still disbelievers?

She belonged to a disbelieving family; her father was an aged disbeliever; and so was her brother. Her husband died and she became a widow having a little girl without a supporter or a provider.

No doubt, Her marriage to the Prophet (peace be upon him) was mercy and protection for her from the torture of her family. Perhaps, if she had stayed, they would have killed her or tried her in her belief.

The Prophet (peace be upon him) sympathized with this faithful widow immigrant. He married her to save her from the oppression of her family. Also, by this marriage, the Prophet (peace be upon him) desired to be closer to her tribe, Banu `Abd Shams. Many people of her tribe embraced Islam in admiration of this great religion and out of love for the first communicator of the *da`wah*.

The Prophet (peace be upon him) witnessed Sawdah's belief, patience, and strife for the sake of Allah since she preferred her religion to her tribe and homeland. She immigrated with her husband in the cause of Allah enduring all troubles that would face her for the sake of Allah. Thus, she deserved to be a Mother

of the Believers and a wife of the truthful Prophet (peace be upon him).

Yet, there is another wisdom behind this marriage. The Prophet (peace be upon him) chose a woman who could serve him and take care of his daughters. `A'ishah was too little and had not enough experience with such matters. On the other hand Sawdah was competent and could carry out this role perfectly. She served the Prophet (peace be upon him) and his daughters. She pleased the Prophet's heart, helped him go on calling for Allah, and alleviated his sufferings. May Allah be pleased with her and have mercy upon her.

Sawdah and `A'ishah

As a matter of fact, the Prophet's household is not like other houses nor his wives like other women. Almighty Allah says,

> ﴿*O consorts of the Prophet! You are not like any of the (other) women...*﴾
>
> (Al-Ahzab: 32)

For the Prophet's house is the model for all Muslims' houses. This is the unique house from which the light of belief shines and good morals spread.

The Prophet (peace be upon him) married `A'ishah and she resided in his house. Sawdah who was fifty five years old, compared herself to the Prophet (peace be upon him) himself, then to Khadijah, the first wife of the Prophet (peace be upon him), and finally to `A'ishah, the virgin bride. There she felt great surprise. Out of her long experience, she realized that there was a barrier between her and the Prophet's heart, with which she had nothing to do. So, she soothed her jealousy and was

content to remain close to the Prophet (peace be upon him) living in his blessed house and seeking his pleasure. Therefore, she gave her turn to `A'ishah for the Prophet's pleasure. This excellent behavior bore a great lesson that the Muslim women should learn in the course of time.

This kind altruism made `A'ishah wish to follow in Sawdah's footsteps. She kept recalling her good doing. In this regard, `A'ishah (may Allah be pleased with her) reported, "Never did I find a woman more loving to me than Sawdah bint Zum`ah. I wished I could be exactly like her." As Sawdah became old, she had made over her day (which she had to spend) with Allah's Messenger (peace be upon him) to `A'ishah.

She desired to keep the marital relationship with the Prophet (peace be upon him) and to be resurrected on the Day of Judgment as one of his wives. By such doing, she preferred the Hereafter to this worldly life. Thus, the Prophet (peace be upon him) sympathized with her and appreciated what she did.

Her Virtues

Lady Sawdah (may Allah be pleased with her) was endowed with many virtues including what she had been endowed with from the Prophet (peace be upon him), and some were inherent in her personality.

His Clemency towards Sawdah

Among her outstanding traits was that the Prophet (peace be upon him), out of clemency with her, gave her permission to leave al-Muzdalifah before it became crowded by people. In this regard, `A'ishah (may Allah be pleased with her) reported, "We got down at al-Muzdalifah and Sawdah asked the permission of

Prophet (peace be upon him) to leave (early) before the rush of the people. She was a slow woman and he gave permission. We, however, kept on staying at al-Muzdalifah until the next day, and set out with the Prophet. I wished I had taken the permission of Allah's Messenger as Sawdah had done, it would have been dearer to me than any other happiness."[1]

Her Strict Follow to the Prophet's Commands

Sawdah (may Allah be pleased with her) was most abiding by the Prophet's guidance and commands. She never swerved from his orders and instructions. Imam Ahmad reported that she (may Allah be pleased with her) was among the Prophet's wives who accompanied the Prophet (peace be upon him) in the Farewell Pilgrimage. Thereupon, the Prophet (peace be upon him) said to them, "*Only this time then you will stay at home.*" Thereby, Sawdah said, "I will never perform pilgrimage after this time." In another version, it was reported, "They (the Prophet's wives) used to perform pilgrimage except Zaynab bint Jahsh and Sawdah bint Zum`ah who used to say, 'By Allah, we never mount a she-camel after we had heard that from the Messenger of Allah (peace be upon him)."[2]

Also, among her commendable acts was that she used to take part in striving (for the sake of Allah) with the Prophet (peace be upon him). She witnessed the Battle of Khaybar. After victory of the Muslims, the Messenger of Allah (peace be upon him) gave each of his wives a share from the spoils. She got eighty *wasaq*s (a measure) of date and twenty *wasaq*s of barley. In no time, she gave all this out to the poor before she arrived at her apartment.

1. Al-Bukhari, Al-Hajj, vol. 3, p. 615, *hadith* No. 1681.
2. Ahmad, vol. 2, p. 446.

She was generous, benevolent, and charitable. Out of asceticism, generosity, and seeking Allah's pleasure she used to hasten to give out any available money in charity.

With regard to her generosity, it was reported that the Commander of the Believers, `Umar ibn al-Khattab, during his Caliphate, sent her a small jar full of dirhams as he used to do with the rest of the Mothers of the Believers. Upon this, she said, "What is this?" They said, "These are dirhams sent to you the Commander of the Believers." She said, "In the jars like date!" (i.e. she considered such money as too much) Then, she called her slave-girl and asked her to bring her a plate and then she gave them out.[1]

`A'ishah (may Allah be pleased with her) reported, "Some of the wives of the Prophet (peace be upon him) asked him, 'Who amongst us will be the first to follow you (i.e. die after you)?' He said, '*Whoever has the longest hand.*' So they started measuring their hands with a stick and Sawdah's hand turned out to be the longest. Afterwards, We came to know that the length of the hand was a symbol of practicing charity, so she was the first to follow the Prophet (peace be upon him) and she loved to always practice charity."[2]

It is such a great and noble deed a Muslim woman spends her money in the cause of Allah, gives charity, and sacrifices her dearest possession for her religion. Lady Sawdah (may Allah be pleased with her), preceded by Lady Khadijah, represented the model of a truthful, benevolent, and charitable Muslim woman

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 45.

2. Al-Bukhari, Zakah, vol. 3, p. 335, *hadith* No. 1420.

who gave all for the sake of her religion. In fact, we are in a dire need of following their guidance and model ourselves.

Qur'anic Verse Relating to Sawdah

Some Qur'anic verses concerning Sawdah were revealed. In this regard, `Abd Allah ibn `Abbas (may Allah be pleased with him) said, "Sawdah feared that the Prophet (peace be upon him) might divorce her. Thereby, she said (to him), 'Do not divorce me, but hold me and I will give my turn to `A'ishah.' And so he did. Accordingly, Almighty Allah revealed,

> ﴾*If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best...*﴿
>
> (An-Nisa': 128)[1]

`A'ishah (may Allah be pleased with her) reported, "The wives of the Prophet used to go to al-Manasi, a vast open place (near to al-Baqi` at Madinah) to answer the call of nature at night. `Umar used to say to the Prophet, 'Let your wives be veiled,' but Allah's Messenger (peace be upon him) did not do so. One night Sawdah bint Zum`ah, the wife of the Prophet (peace be upon him), went out at `Isha' time and she was a tall lady. `Umar addressed her and said, 'I have recognized you, O Sawdah.' He said so, as he greatly desired that the verses of *al-Hijab* (the observing of veils by the Muslim women) might be revealed. So Allah revealed the verses of "*al-Hijab*."[2]

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1. At-Tirmidhi, At-Tafsir, vol. 5, p. 232, *hadith* No. 3040.
2. Al-Bukhari, Wudu', vol. 1, p. 299, *hadith* No. 146.

Her Death

Sawdah (may Allah be pleased with her) lived in the house of the Prophet (peace be upon him) enjoying his closeness after Allah saved her from the trial of separation from the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) died being pleased with her. She stayed in her house until the caliphate of Abu Bakr who appreciated her and was concerned with her affairs along with the rest of Mothers of the Believers. Following Abu Bakr, `Umar treated her in the same way. She met her Lord in the end of the era of `Umar ibn al-Khattab (may Allah be pleased with him).

Umm Al-Mu'minin

`A'ishah Bint Abu Bakr

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

`A'ishah Bint Abu Bakr

(May Allah Be Pleased With Her)

History has recorded that `A'ishah bint Abu Bakr (may Allah be pleased with her) is the most knowledgeable woman of the Muslim *Ummah*. Rather, no woman from among the *Ummah* of Muhammad (peace be upon him) or from among any other *Ummah* surpassed her in knowledge.

Name and Lineage

Born in Makkah four or five years after the Prophet's mission, `A'ishah, along with her sister, 'Asma', embraced Islam when they were still young and the Muslims were still a minority.

Her father was as-Siddiq, the Prophet's Caliph, Abu Bakr `Abd Allah ibn Abu Quhafah `Uthman ibn `Amir ibn `Amr ibn Ka`b ibn Sa`d ibn Taym ibn Murrah ibn Ka`b ibn Lu'ayy who belonged to the tribe of Quraysh. His lineage meets with that of the Prophet (peace be upon him) in Murrah ibn Ka`b.

As for her mother, she was the venerable Companion, Umm Ruman bint `Amir ibn `Uwaymir ibn `Abd Shams who belonged to the tribe of Banu Kinanah. She converted to Islam when it was still in its early stages, gave her pledge to the Prophet (peace be upon him), and then emigrated to Madinah.

Her Upbringing

`A'ishah (may Allah be pleased with her) was brought up by two honorable parents. She inherited good morals and benevolence from them. And, they inculcated in her full trust in Allah, true love for the *Da`wah* [1] and the *Da`iyah* [2]. In addition to this, Allah, Most High, provided her with noble characteristics which enabled her to perform her assigned role in the Prophetic house.

She (may Allah be pleased with her) was endowed with matchless beauty. In this regard, adh-Dhahaby said, "`A'ishah was a beautiful white woman. Therefore, she was called al-Humayra'. The Prophet (peace be upon him) did not marry a virgin besides her and did not love another woman as he loved her."[3]

Her Marriage to the Prophet (peace be upon him)

Khawlah bint Hakim paid a visit to the house of Abu Bakr (may Allah be pleased with him). She met Umm Ruman, the mother of `A'ishah and said to her, "Umm Ruman! What marvelous blessings and benefactions Almighty Allah has bestowed upon you! She remarked, "What is that?" Khawlah

1. A Muslim who shoulders the responsibility of *Da`wah*.

2. This word involves the meaning of calling people to Islam throught the best and the most suitable means.

3. Al-Bukhari, vol. 2, p. 140.

replied, "The Messenger of Allah (peace be upon him) has sent me to offer his proposal to marry `A'ishah." Upon this she replied, "So wished I. Wait for Abu Bakr! He is about to come back." When Abu Bakr came, she told him this glad tiding. He replied, "Is it legal for him to marry her? She is his niece!" Then, Khawlah went back to the Prophet (peace be upon him) and told him the reply of Abu Bakr. The Prophet (peace be upon him) said to her, "*Go back to him and say, 'I and you are brothers in Islam and your daughter is lawful for me (to have her in marriage).*'" She went back to Abu Bakr and told him the Prophet's saying. He said to Khawlah, "Invite the Prophet (peace be upon him) to visit me." She invited him and when he (peace be upon him) attended, Abu Bakr gave her, `A'ishah, in marriage to the Prophet (peace be upon him). `A'ishah (may Allah be pleased with her) was at that time six years old.

`A'ishah reported that Allah's Messenger (peace be upon him) said,

> *"I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said, 'Here is your wife', and when I removed (the cloth) from your face, lo, it was you, so I said, 'If this is from Allah, He will fulfill it.'"*[1]

This blessed engagement had strengthened bonds of love and affection between the Messenger of Allah (peace be upon him) and Abu Bakr (may Allah be pleased with him).

Afterwards, the Prophet (peace be upon him) took `A'ishah as a bride in Shawwal after the Battle of Badr 2 AH. `A'ishah (may Allah be pleased with her) reported, "Allah's Messenger (peace be

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1. *Ibid.*, Manaqib al-Ansar, vol. 7, 264, *hadith* No. 3895.

upon him) contracted marriage with me in Shawwal and took me also to his house as a bride in Shawwal. So, who among the wives of Allah's Messenger (peace be upon him) was dearer to him than I."[1]

This indicates that she rightly understood that she was the most beloved wife to his heart. `Amr ibn al-`As asked the Prophet (peace be upon him), "Who is the most beloved person to you?" He said, "*`A'ishah.*" I asked, "Among the men?" He said, "*Her father.*"[2]

The Idle Marriage

`A'ishah (may Allah be pleased with her) started her marital life in a modest house built beside the Prophetic mosque. She was and still is a live example for the believing men and women to learn from her how to start their life simply and easily without affectation or complexity. Abu Salamah reported, "I asked `A'ishah, the wife of Allah's Messenger (peace be upon him), 'How much was the dowry you received from Allah's Messenger (peace be upon him)?' She said, 'It was twelve ounces and one *nash.*' She said, 'Do you know what is *an-Nash*?' I said, 'No.' She said, 'It is a half of ounce, and it amounts to five hundred dirhams, and that was the dowry given by Allah's Messenger (peace be upon him) to his wives.'"[3]

Thus, a Muslim woman should consider the example of `A'ishah and follow it. She should not be a burden for her husband since, as `A'ishah narrated that the Messenger of Allah stated, *"The most blessed woman is the easiest in her expenditure".* [4]

1. Muslim, An-Nikah, vol. 9, p. 209, *hadith* No. 1423.
2. Al-Bukhari, Fada'il as-Sahabah, vol. 7, p. 22, *hadith* No. 3662.
3. Muslim, An-Nikah, vol. 9, p. 215.
4 An-Nasa'i, `Ishrat an-Nisa', vol. 5, p. 402.

Her Life with the Prophet (peace be upon him)

`A'ishah started her life with the Prophet (peace be upon him) while she was still young. Taking her tender age into consideration, the Prophet (peace be upon him) used to fondle her and provide her with everything she liked. By the course of time, `A'ishah grew up and acquired an acute sense of awareness. She was an ideal wife and set a good example for the Muslim women. She used to console the Prophet (peace be upon him) and relieve his grievances and sufferings. Actually, She was keen on looking after his affairs, memorizing much of his sayings, and performing her duties towards her husband perfectly. It is right to describe `A'ishah's life with the Prophet (peace be upon him) as a happy quiet marital life.

`A'ishah and the Issue of Expenditure

When the Prophet's wives asked an increase in their expenditures, the Prophet (peace be upon him) became angry with them. He swore not to enter their apartments for a month. There, Allah, Most High, revealed this verse,

> ﴾*O Prophet! Say to your consorts: if it be that you desire the life of this world, and its glitter, then come! I will provide for your enjoyment and set you free in a handsome manner. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.*﴿

(Al-Ahzab: 28-29)

Then, he (peace be upon him) went first to `A'ishah (may Allah be pleased with her) and said, "*I want to propose something to you, `A'ishah, but I wish no hasty reply before you consult your*

parents." She said, "O Messenger of Allah! What is that?" He (the Prophet) recited to her the verse, whereupon she said, 'Is it about you that I should consult my parents, Messenger of Allah! Nay, I choose Allah, His Messenger, and the Home of the Hereafter. But I ask you not to tell any of your wives of what I have said." He replied, "*If any one of them ask me (about your answer) I will inform her as Allah has not sent me to be harsh nor to cause harm, but He has sent me to teach and make things easy.*"[1]

Practical Example

The Prophet (peace be upon him) chose to live as a communicator of *Da`wah*, not as a king or president who follows his whims and desires. He wanted to elevate his household to the Prophetic morals and to the level of being responsible. For, the wife of a warrior should be a warrior and the wife of a *Da`iyah* should be a *Da`iyah.*

Thus, all wives of the Prophet (peace be upon him) understood the lesson well and chose Allah and His Messenger and not one of them had chosen the temptation of this worldly life.

In his book, *Fi Zilal al-Qur'an* (In the Shade of the Qur'an), Sayyed Qutb stated, "...Through this saying the Prophet (peace be upon him) seems as a man who loves his wife, `A'ishah, and wants to elevate her to the same horizon in which he lives. He also hopes she has the same feeling of right values that Allah (the Exalted and Glorified) wishes for him and his family.

On the other hand, `A'ishah (may Allah be pleased with her) seems as a woman who is pleased by the good position in the heart of her husband. We observe her feminine feelings when she

1. Muslim, At-Talaq, vol. 10, p. 80, *hadith* No. 1478.

asked him not to tell any from among his other wives of her answer so as to be unique in reply and high in status.

The Prophet's reply reveals the greatness of the Prophetic character. He did not wish to cover the means that might bring benefit to her, rather he furnished them with help so that they might overcome their worldly desires.[1]

Love and Jealousy

In fact, `A'ishah (may Allah be pleased with her) loved the Prophet (peace be upon him) with all her heart. Yet, she was the most jealous wife of the Prophet to the extent that she felt jealous of Khadijah whenever the Prophet (peace be upon him) mentioned her. But, such jealousy had ever never led her to hurt any other wife. `A'ishah narrated, "I did not feel jealous of any woman as much as I did of Khadijah because Allah's Messenger (peace be upon him) used to mention her very often."[2]

This *hadith* proves the permissibility of jealousy and that it is expected to happen from virtuous women let aside those beyond them. It also indicates that `A'ishah used to be jealous of the Prophet's wives but her jealousy increased when it came to Lady Khadijah (may Allah be pleased with her). She explained the reason beyond her jealousy from Khadijah as that the Prophet (peace be upon him) used to mention her very often.[3]

Anyway, we should learn from the above-mentioned *hadith* that a Muslim woman should be moderate in her jealousy on her husband in all her affairs as well. Moderation is a token of

1. Sayyed Qutb, *Fi Zilal al-Qur'an*, vol. 5, p. 2856.
2. Al-Bukhari, An-Nikah, vol. 9, p. 237, *hadith* No. 5229.
3. Ibn Hajar, *Fath al-Bari*, vol. 7, p. 169.

perfection of religion and mind. If jealousy exceeds the limits of moderation, it will be an accusation against the husband. It may kindle fire within the heart of the wife, and ignite the fire of discord and dissension between spouses.

Her Adornment

`A'ishah (may Allah be pleased with her) used to adorn herself for the Prophet (peace be upon him) so that he could see from her only what he would like. She used to wear dyed garments and seek every thing he liked from perfume and ornament. She also used to avoid whatever he did not like. Once, Karimah bint Hammam asked her about the (permissibility of) Henna. She replied, "There is no objection to it but I do not like it because my beloved, Muhammad, did not like its smell."[1]

She had a good appearance and her clothes were always clean. Ibn Hajar narrated, "It was said that she used to exaggerate in cleaning her garments in which she goes to bed with the Prophet (peace be upon him)."[2] Moreover, she was keen on cleaning her teeth with *Siwak* (tooth stick) . `Urwah said, "... Then we heard `A'ishah, the Mother of the Believers, cleaning her teeth with *Siwak* in her apartment."[3]

She accompanied the Prophet (peace be upon him) when he performed *Hajj*, and used to apply perfume to him before *Ihram* and after concluding it. In this regard, `A'ishah (may Allah be pleased with her) narrated, "I applied perfume to the Messenger of Allah (peace be upon him) with my own hand before he entered

1. Ibn al-Jawzi, *Ahkam an-Nisa'*, p. 145.
2. Ibn Hajar, *Fath al-Bari*, vol. 7, p. 136.
3. Al-Bukhari, `Umrah, vol. 3, p. 701, *hadith* No. 1776.

upon the state of *Ihram*, and as he concluded it before circumambulating the House (for *Tawaf al-Ifadah*)."[1]

In the same context, `Urwah narrated, "'I asked `A'ishah with what she perfume the Messenger of Allah (peace be upon him) at the time of entering upon the state of *Ihram*.' She said, 'With the best of perfume.'"[2]

Giving Precept

In her precept to women, `A'ishah (may Allah be pleased with her) commended them to look after their husbands and to acknowledge their duties towards them. She said, "O women, had you known your husbands' rights, you would have wiped dust from their shoes with your faces."[3]

Muslim women should follow the directions of the Mother of the Believers, `A'ishah. They should learn that their adornment should be in the first place to their husbands. And, those who neglect this matter are evil-doers because they are not competent in performing their duties towards their husbands. Their negligence may be a cause of corrupting their husbands and leading them to a shameful act.

The Incident of *Ifk* (the Slander)

Let us turn to the most critical incident in `A'ishah's life: the incident of *Ifk*. There is no doubt that it was one of the most grievous trials that faced the Prophetic house. Allah, Most High, revealed eighteen Qur'anic verses; each verse has its unique style

1. Muslim, Hajj, vol. 8, pp. 98-99, *hadith* No. 1189.
2. *Ibid.*
3. Adh-dhahabi, *Al-Kaba'ir*, p. 151.

in honoring the Prophet (peace be upon him), defending the reputation of `A'ishah, and purifying the Prophet's household.

`A'ishah (may Allah be pleased with her) narrated, "... He (Allah's Messenger) drew lots amongst us during one of his Battles (namely that of Banu al-Mustalaq). The lot fell on me and so I proceeded with Allah's Messenger (peace be upon him) after Allah's order of veiling (the women) was revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). We proceeded until Allah's Messenger (peace be upon him) had finished this Battles and returned.

When we approached Madinah, he announced at night that it was time for departure. So, when they announced the news of departure, I got up and went away from the army camps, and after relieving myself, I came back to my riding animal. I touched my chest and found that my necklace, which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. Therefore, I returned to look for my necklace, a matter which detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were thin for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat a little food. Those people, therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still young. They made the camel rise and all of them left (along with it). I found my necklace after the army left.

Then, I came to where they camped but I found absolutely no one. Then, I intended to go to the place where I used to stay,

thinking that they would miss me and come back to me. While I was sitting in my resting-place, I was overcome by sleep. Safwan ibn al-Mu`attal was behind the army. When he reached my place in the morning, he saw a figure of a sleeping person and he recognized me on first sight as he had seen me before the order of compulsory veiling (was prescribed). I woke up when he recited *Istirja`* (i.e. he said, 'we belong to Allah and to Him is our return') as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any thing besides his *Istirja`*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then, he set out leading the camel that was carrying me until we caught the army at an extremely hot midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (i.e. slander) more, was `Abd Allah ibn Ubayy ibn Salul."

`A'ishah added, "After we returned to Madinah, I became ill for a month. The people were propagating the forged statements of the slanderers while I was not aware of anything at all, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger as I used to receive when I got sick. (But now) Allah's Messenger would only come, greet me and say, *'How are you?'* and leave. That roused my doubts, but I did not discover the evil (i.e. slander) until I went out after my convalescence. I went out with Umm Mastah to al-Manasi` where we used to answer the call of nature. We used not to go out (to answer the call of nature) except at night. After we finished we returned to my house. On going back, Umm Mastah stumbled by getting her foot entangled in her covering sheet, and then she said, 'Let

Mastah be ruined!' I said, 'What a hard word you have said! Do you abuse a man who took part in the Battle of Badr?' On that she said, 'O! what a little you are! Did you not hear what he (i.e. Mastah) said?' I said, 'What did he say?' Then, she told me the slander of the people of *Ifk*. This made my ailment aggravate. When I reached my home, Allah's Messenger came to me, and after greeting me, he said, '*How are you?*' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Messenger allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Do not worry, for if a beautiful woman was loved by her husband who also has other wives besides her, they would find faults with her.' I said, 'Glory be to Allah. Are people really saying such things?' I kept on weeping that night until dawn. I could neither stop crying nor sleep. I kept on weeping until the mourning of the next day.

As the Divine Inspiration was delayed Allah's Messenger called `Ali ibn Abu Talib and Usamah ibn Zayd to ask and consult them about divorcing me. Usamah ibn Zayd said what he knew of my innocence, and the respect he preserved in himself for me. Usamah said, 'O Allah's Messenger! She is your wife and we do not know anything except good about her.' `Ali ibn Abu Talib said, 'O Allah's Messenger! Allah does not put you in difficulty and there are plenty of women other than her, yet, ask the maid-servant who will tell you the truth.' After that Allah's Messenger (peace be upon him) called Burayrah (i.e. the maid-servant) and said, '*O Burayrah! Did you ever see anything that aroused your suspicion?*' Burayrah said to him, 'By Him Who has sent you with the Truth, I have never seen her (i.e. `A'ishah) do anything which I would conceal rather than that she is a young

girl who sleeps leaving the dough of her family exposed; as a result, the domestic goats come and eat it.

And, on that day, Allah's Messenger (peace be upon him) got up on the pulpit and complained about `Abd Allah ibn Ubayy (ibn Salul) before his Companions, saying, '*O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family. They (i.e. people) have blamed a man about whom I know nothing except good and he never entered my home except with me.*' Sa`d ibn Mu`adh, the brother of Banu `Abd al-Ashhal, got up and said, 'O Allah's Messenger! I will relieve you from him if he is from among the tribe of al-Aws, then I will chop his head off. But if he is from among our brothers, i.e. al-Khazraj, then order us and we will fulfill your order.' Before this incident occurred, he was a pious man, but his love for his tribe goaded him into saying to Sa`d (ibn Mu`adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usayd ibn Hudayr, cousin of Sa`d (ibn Mu`adh), got up and said to Sa`d ibn `Ubadah, "By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites." On this, the two tribes of al-Aws and al-Khazraj got so much excited that they were about to fight while Allah's Messenger (peace be upon him) was standing on the pulpit. Allah's Messenger (peace be upon him) kept on quietening them until they became silent. That day my tears never ceased and I could not sleep.

In the morning, my parents were with me. I wept continuously for two nights and a day until they thought that my liver would

burst from weeping. While my parents were sitting with me and I was weeping, an *Ansari* woman asked me to grant her admittance. I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Messenger came, greeted us, and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him concerning my situation. Allah's Messenger then recited *at-Tashahhud* (the greetings) and then said, '*Then, O `A'ishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.*'

When Allah's Messenger (peace be upon him) finished his speech, my tears ceased flowing completely that I no longer felt that a single drop was left. I said to my father, 'Reply to Allah's Messenger on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger.' Then I said to my mother, 'Reply to Allah's Messenger on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger.' Although I was a young girl and had a little knowledge of the Qur'an, I said, 'By Allah, no doubt I know that you heard this slander so that it has been planted in your heart (i.e. mind) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Yusuf's father when he said, ﴿*...(For me) patience is the most fitting against that which you assert; it is Allah*

(Alone) Whose help can be sought. ﴾[1] Then, I turned to the other side and lay on my bed; I knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case Divine Inspiration that would be recited (forever) as I considered myself too unworthy to be talked of by Allah. I only hoped that Allah's Messenger might have a vision in which Allah would prove my innocence. But, by Allah, before Allah's Messenger (peace be upon him) left his seat and before any of the household departed, the Divine Inspiration came to Allah's Messenger.

And, he (peace be upon him) was overtaken by the same hard condition, which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement, which was being revealed to him. When Allah's Messenger (peace be upon him) was released from that state, he got up smiling, and the first word he said was, *'O `A'ishah! Allah has declared your innocence!'* Then my Mother said to me, 'Get up and go to him (i.e. Allah's Messenger).' I replied, 'By Allah, I will not go to him, I praise none but Allah.' Allah revealed the ten verses,

> ﴿*Those who brought forward the lie are a body among yourselves, think it not to be an evil to you; on the contrary it is good for you, to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous. Why did not the believers men and women, when you heard*

1. (Yusuf: 18) (Revisor)

of the affair, thought well of their people and say, 'This (charge) is an obvious lie?' Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars! Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that you rushed glibly into this affair. Behold, you received it on your tongues, and said out of your mouth things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah. And why did you not, when you heard it, say, 'It is not right of us to speak of this: Glory be to Allah! This is a most serious slander! Allah admonishes you, that you may never repeat such (conduct), if you are (true) believers. And, Allah makes the signs plain to you: for Allah is full of knowledge and wisdom. Those who love (to see) scandal published broadcast among the believers will have a grievous penalty in this life and in the Hereafter: Allah knows, and you know not. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (you would be ruined indeed). ﴾

(An-Nur: 11-20)

The Lessons of This Incident

Actually, the incident of *Ifk* was a hard trial to `A'ishah (may Allah be pleased with her) as well as to the Prophet (peace be upon him) who was accused in his honor regarding `A'ishah, the most beloved wife to his heart. This incident, in effect, showed that `A'ishah was an ideal woman in enduring sufferings and

afflictions. Allah (the Exalted and Glorified) upgraded the status of `A'ishah through revealing her innocence from the top of the seven heavens. `Urwah ibn az-Zubayr said, "If `A'ishah had not had a virtue other than that (which happened in) the incident of *Ifk*, she would not have needed any more. No wonder, as Allah has revealed Qur'anic verses concerning her, which will be recited until the Day of Judgment."[1]

The Position of the Believers

Eventually, the believers' response towards this incident was very great when they thought good of the wife of their Prophet. This was proved by the answer of Abu Ayyub to his wife when she asked him whether he had heard what people were circulating against `A'ishah. He assured her that it is not right of them to speak of this, and added that it was a lie. Then, he asked her if she herself would do such a thing. She swore by Allah that she would not. He said, "Yet, `A'ishah is better than you." She said, 'There Allah revealed the verses, ﴿*Why did not the believers men and women, when you heard of the affair, thought well of their people and say...*﴾[2]

Thus, thinking good of others should be the condition of all Muslims towards people.

On the other hand, the position of the Mothers of the Believers towards this incident was great. Allah, Most High, safeguarded them from rushing into this affair. They knew `A'ishah as the most beloved wife to the Prophet's heart.

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1. Ibn al-Athir, *Usd al-Ghabah*, vol. 5, p. 504.
2. Ibn Hajar, *Fath al-Bari*, vol. 8, p. 326.

The Prophet (peace be upon him), before the Divine Revelation declared the innocence of `A'ishah, once asked Zyanab bint Jahsh, who had a position not less than that of `A'ishah in the Prophet's heart, about `A'ishah saying, *"O Zaynab! What have you known and seen (of `A'ishah)?"* Upon this she replied, "O Messenger of Allah! I protect my hearing and my sight (by refraining from telling lies). By Allah, I have known only good about her." Accordingly, `A'ishah (may Allah be pleased with her) praised her response saying that Allah, Most High, saved her (from slander) because of her piety.

To Be Serene and in Control

The saying of `A'ishah, "... So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search)..." indicates her serenity, peacefulness of heart, and sound judgment. This tranquility lays behind her sound decision not to leave the place in which she used to stay thinking that when they discovered her missing they would go back and bring her. This is a very good lesson to every Muslim woman concerning how to face predicaments and how to deal with such matters.

Lessons and Rulings to be Learned from This *Hadith*

Ibn Hajar said, "We can take the following benefits from this *hadith*:

It is permissible for the woman to wear ornaments as necklace and the like while traveling. Also, this *hadith* teaches how to preserve our property regardless to its amount or value in the way

that is not excessive nor neglectful. `A'ishah's necklace was not made of gold or jewels, but she went back looking for it.

One should say *Istirja`* when facing an adversity, and woman should veil her face from the sight of a non-*Mahram*.

A Muslim should relieve the troubled, save the strayed, honor the noble, give them preference when necessary, and behave politely and piously when dealing with men and women.

A Muslim should know how to deal with his wife in different circumstances as he should treat her with kindness and intimacy but if something wrong happened, he should change his treatment in the way that would make her aware that something is wrong even if it has not been proven.

A Muslim should pay a visit to the sick, and that the family of the sick person should not inform him of something that would aggravate his illness.

When a woman wants to go out for some errand or another she should ask another woman to join her so as to protect her from any harm.

A Muslim should defend the honor of his fellow Muslim brother especially if he is one of the virtuous people and he should deter whomever tries to hurt him.

The wife should not go out from her house without the permission of her husband even if she wants to visit her parents.

We should give glad tidings to the one who is favored by a blessing or when an affliction is taken away from him."[1]

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1. *Ibid.*, vol. 8, pp. 337-339.

Her Knowledge

`A'ishah (may Allah be pleased with her) was the bearer of the banner of knowledge and science. The Prophet's Companions used to ask her opinion concerning various legal matters.

`A'ishah was interested in learning from the Prophet (peace be upon him), she (may Allah be pleased with her) memorized a great deal of knowledge from him to the extent that she became a source of authorization and documentation in *Hadith* transmission and sacred law. No wonder, she enriched the Islamic jurisprudence with a quarter of its rulings relating to different issues.[1]

Here we may quote the sayings of the scholars and the successors that show the wideness of her knowledge. `Urwah ibn az-Zubayr narrated, "I said to `A'ishah, 'When I think of your knowledge, really, I wonder how you could acquire all this amount of knowledge. You are the best scholar in *Fiqh* and the most knowledgeable about the days and the lineage of the Arab. There, I used to answer my self saying, 'It is not wonder since she is the wife of the Prophet (peace be upon him) and the daughter of Abu Bakr who was the most prominent scholar of Quraysh. But, when I came to your knowledge of medicine, I find no answer, so tell me how you could learn it! Upon this she held my hand and said, 'O `Urwah! Whenever the Messenger of Allah (peace be upon him) was sick, Arab and non-Arab doctors used to prescribe treatment to him. Thereby, I memorized such prescriptions.'"[2]

1. *Ibid.*, vol. 7, p. 134.
2. Ahmad, vol. 6, p. 67.

In this context, az-Zuhari said, "If we compared `A'ishah's knowledge to all women's, `A'ishah's would surpass them."[1]

Imam adh-Dhahaby stated, "I have never seen a woman from among the *Ummah* of Muhammad (peace be upon him) or from among any other *Ummah* more knowledgeable than `A'ishah."[2]

Once, Imam Masruq was asked about `A'ishah's knowledge of *al-Fara'id* (the rulings of inheritance). He answered, "By Allah, I have seen the great Companions of the Prophet (peace be upon him) seeking her knowledge in regard to this issue."[3]

`A'ishah and the Narration of *Hadith*

`A'ishah (may Allah be pleased with her) had a sharp memory that enabled her to be one of those who narrated huge number of *hadith*s on the authority of the Messenger of Allah (peace be upon him). It was estimated that she narrated two thousand two hundred ten *hadith*s. Thus, this was the largest number that a female Companion narrated on the authority of Allah's Messenger (peace be upon him). Of these *hadith*s, al-Bukhari and Muslim agreed upon one hundred ninety-four *hadith*s. Unilaterally, al-Bukhari reported on her authority fifty-four and Muslim sixty-nine *hadith*s.[4]

`A'ishah, the Eloquent Speaker

She, moreover, was so eloquent that she could catch people's attention when talking. Mu`awiyah (may Allah be pleased with

1. Al-Hakim, *Al-Mustarak*, vol. 4, p. 11.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 140.
3. At-Tabarani, *Al-Kab'ir*, vol. 23, p. 183.
4. As-Salihi, *Subul al-Huda wa ar-Rashad*, vol. 12, p. 77.

him) bore witness to her eloquence saying, "By Allah, I have never seen a lecturer who is more fluent or intelligent than `A'ishah."[1]

Added to that she (may Allah be pleased with her) memorized and chanted poetry. Ash-Sha`bi reported that `A'ishah said, "I narrated approximately one thousand verses for Lubayd." Ash-Sha`bi used to praise `A'ishah saying, "What would you expect from a woman who was instructed by the Prophetic guidance.'[2]

The Prophet (peace be upon him) and his Care of `A'ishah

The Prophet (peace be upon him) was always looking after `A'ishah to prepare her to the great duty, as a wife of a Prophet. He often made her participate in *Da`wah* activities and bearing its sufferings.

She (may Allah be pleased with her) used to be present when he gave his pledge to women, led them in prayer, and answered their questions with regard to religious matters and the ethics of marital relationship. The majority of scholars agreed that in most cases the Prophet (peace be upon him) used to avoid answering such questions out of blushfulness and thus assigned her to comment and clarify these embarrassing matters as in the case of the female Companion who came to the Prophet (peace be upon him) asking him about the purification from menstruation. She was so interested in learning from the Prophet (peace be upon him) all religious matters to the extent that men used to ask her concerning prophetic *sunan* including private and public affairs.[3]

1. At-Tabarani, *Al-Kabir*, vol. 23, p. 183-184.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 11.
3. `Abbas Mahmud al-`Aqqad, *As-Siddiqah Bint as-Siddiq*, p. 72-73.

In fact, the scientific life of `A'ishah (may Allah be pleased with her) represents a practical example to Muslim women to understand their religious affairs, gain a great deal of knowledge and culture, and endeavor to gain juridical knowledge so that they could face the bitter reality of the *Ummah*. And, they will not be able to perform their assigned role unless they have firm connection to the Qur'an, the *Sunnah*, and their related sciences.

Allah (the Glorified and Exalted) ordained the wives of the Prophet (peace be upon him) to inform other women of what was happening in their homes. He also commanded the whole *Ummah* to believe their narration. In this regard, Allah, Most High, says,

> ﴿*And recite what is rehearsed to you in your homes, of the signs of Allah and His wisdom.*﴾
>
> (Al-Ahzab: 34)

In his comment on this verse, Ibn al-`Arabi said, "Allah, Most High, commanded the wives of His Messenger (peace be upon him) to narrate what Allah has revealed from the Qur'an in their homes and what they have seen of the Prophet's deeds and sayings regarding them so that people follow their example. This indicates the permissibility of accepting evidence presented by a man or a woman in religious matters.[1]

`A'ishah and the Prophet's Illness

`A'ishah (may Allah be pleased with her) enjoyed her life with the Prophet (peace be upon him) until the very hard days were to befall `A'ishah, the rest of the Mothers of the Believers, and all Muslims. That was when the Prophet (peace be upon him)

1. Ibn al-`Arabi, *Ahkam al-Qur'an*, vol. 3, p. 1538.

had been in his last period of illness which started after his returning from the Farewell Pilgrimage in the end of the tenth year after *hijrah* (emigration from Makkah to Madinah).

The Prophet felt ill when he went out to al-Baqi` where he asked Allah's forgiveness for his household and the dead Muslims. It was in Safar 11 AH. `A'ishah (may Allah be pleased with her) said, "When the Prophet (peace be upon him) returned from al-Baqi`, he found me suffering from a severe headache and I was saying, 'O my head!' He said, 'It is me, by Allah, (who is to say,) O my head!' Then, his pain became worse until he was seized by fever."[1]

The Prophet's wives felt his desire to be nursed in `A'ishah's house. `A'ishah said, "Allah's Messenger, in his deathbed, used to ask, '*Where will I be tomorrow? Where will I be tomorrow?*'" He sought `A'ishah's turn. His wives allowed him to stay wherever he wished. So he stayed at `A'ishah's house until he died.

`A'ishah (may Allah be pleased with her) said, "Among Allah's favors on me was that the Prophet (peace be upon him) took his last breath in my house on the day of my turn and his soul was taken away (while he was in my lap) between my chest and my arms and his saliva mixed with mine." `A'ishah added, "`Abd ar-Rahman ibn Abu Bakr came in, carrying a tooth-stick (*Siwak*) with which he was cleaning his teeth. Allah's Messenger looked at it in such a way that I knew he wanted it, so when I asked him if he would like me to give it to him, he agreed. Thus, I took it to chew it for him to make it soft and gave it to Allah's Messenger (peace be upon him). He cleaned his teeth with it while he was

1. Ad-Darami, *Al-Muqadimah*, vol. 1, pp. 37-38.

resting against my chest. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "To the One Who has the highest Rank," and then died."[1]

On the Prophet's death, `A'ishah (may Allah be pleased with her) became a widow at the age of eighteen or nineteen. However, she had memorized great knowledge from the Prophet (peace be upon him). She stayed in her home teaching men and women.

`A'ishah and the *Fitnah* (Disorder)

The Companions used to visit `A'ishah asking her juridical opinion regarding many issues. Due to the murder of `Uthman (may Allah be pleased with him), *fitnah* (disorder) had erupted. The news of `Uthman's murder had reached `A'ishah while she was in Makkah. She was informed of people gathering against `Ali and that the rebels who killed `Uthman took hold of the city.

The Mother of the Believers was informed the news while she was at Saraf (a place near to at-Tan`im) after she had performed the *`Umrah* of Muharram and decided to stay in Makkah until death. Then, she returned from Saraf to Makkah, headed for the sacred mosque, and took the Black Stone as a veil. People gathered around her and the governor of Makkah came and asked her, "What is your opinion, Mother of the Believers?" Upon this she replied, "`Uthman has been killed wrongfully and the matter will not be corrected as long as those rebels are in power. Thus, seek the blood money of `Uthman, thereby, Islam will be strengthened.[2]

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1. Al-Bukhari, Al-Maghazi, vol. 7, pp. 750-751, *hadith* No. 4449.
2. At-Tabari, *Tarikh al-Umam wal-Muluk*, vol. 4, p. 535.

On deciding to set out to Madinah, the Mothers of the Believers (may Allah be pleased with them all) agreed to set out with her. But when she changed her mind and intended to set out to the city of Basrah, they did not agree to be in her company. When some people went to Hafsah (may Allah be pleased with her) asking her opinion concerning that matter, she replied them, "I agree with `A'ishah in her decision." Thus, she agreed to accompany `A'ishah during that journey. But, her brother, `Abd Allah, convinced her not to do that. Accordingly, Hafsah (may Allah be pleased with her) informed `A'ishah her decision.

`A'ishah, (may Allah be pleased with her) along with those set out heading for al-Basrah reached Zat `Irq (a place) wherein they would separate, `A'ishah would leave to al-Basrah while they would head to Madinah. On departing, they and all people wept so impressively. They felt that they would miss her. This day was known, later on, as the day of weeping.

`A'ishah went out to al-Basrah for nothing but to put an end to the disorder among people. People might return to their Mother and respect their Prophet's sanctity, and then they might stop fighting each other. She (may Allah be pleased with her) set out with the intention of reforming and judging between the two conflicting groups so that they may come to their senses and return to the right way.

When `A'ishah (may Allah be pleased with her) reached al-Haw'ab (a place in the route to al-Basrah) she heard the barking of dogs. Thereby, she said, "I think that I should return. That is because I heard the Messenger of Allah (peace be upon him) saying to us, "Which one of you will the dogs of al-Haw'ab bark

at?" Az-Zubayr said to her, "Why? May Allah let you bring peace between the conflicting groups.[1]

Then, the conflicting parties reached a compromise whose propitious signs emerged and thereby Muslims were very happy. But the murderers of `Uthman (may Allah be pleased with him) agitated the *fitnah*, blotted their conspiracy, and thus fighting broke out. The judge of al-Basrah, Ka`b ibn Sawr, hastened to the Mother of the Believers, `A'ishah, saying, "Get into people for Allah may let you rectify (because of your presence) what the corrupters have done." She stayed in her howdah on top of her camel. People veiled her howdah by shields so that she may not be harmed. The judge of al-Basrah, by asking `A'ishah to go out to people, intended to mollify people's turmoil but he was unaware that her setting out as she did would drive people to fighting.

Actually, `A'ishah (may Allah be pleased with her) saw with her own eyes what the two parties had committed of murder and bloodshed. Then, she gave a *Mushaf* (a copy of the Qur'an) to Ka`b ibn Sawr and said, "Call them to be judged by it." But the murderers of `Uthman did not accept this call. Yet, they killed those who called them to Allah and His Book.

The situation was aggravated and fierce fighting broke out. Then, the camel was hamstrung in order to spare blood. This day was called later on the day of al-Jamal (The Camel). That was because the followers of `Abd Allah ibn Saba', the Jew[2], took the howdah of `A'ishah as a target to be shot by arrows. By their

1. Ahmad, vol. 6, p. 52- 97.

2. He is the one who flared up the fire of *fitnah* and was a cause of murdering `Uthman ibn `Affan (may Allah be pleased with him).

doing, they only wanted to kill the Mother of the Believers and get rid of her. Soon after the falling of the camel, people separated and the battle came to an end.

Afterwards, `Ali ibn Abu Talib commanded Muhammad ibn Abu Bakr and `Ammar ibn Yasir to carry the howdah. Al-Qa`qa` ibn `Amr came to the Mother of the Believers and greeted her. Then, she said, "By Allah, I wish I were killed twenty years before this day." `Ali ibn Abu Talib came, saluted her, and said, "How are you, O my mother? "I am all right," She answered. He said, "May Allah forgive you!" "You too," She replied.

On supplying `A'ishah with all her needs of a riding camel, provisions, and the like, `Ali ibn Abu Talib bade her farewell and chose forty well known women of the people of al-Basrah to be in her company. He also commanded her brother, `Abd Allah ibn Abu Bakr, to set out with her and permitted those who were rescued from the army and who had come with her to go back with her unless they would like to stay.

`Ali marched out in her company to see her off for miles. This happened on Saturday, the first day of Rajab, 36 AH. Along with her procession, she headed for Makkah and resided therein until she performed pilgrimage in that year. Then, she returned to Madinah.

Whenever `A'ishah (may Allah be pleased with her) recited Allah's saying, ﴾*And stay quietly in your houses...*﴿, she used to weep to the extent that her veil became wet due to her wailing. Indeed, she felt that to stay at home on the day of the al-Jamal would have been better for her than to go out.[1]

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1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 64.

Her Death

Her life span prolonged twenty-two years after that battle until she died in the era of Mu`awiyah ibn Abu Sufyan. During this period she did not participate in any event any more. She died on Tuesday night, 17th of Ramadan, 58 AH, and she was sixty-eight or sixty-seven.

When she was on her death-bed, `Abd Allah ibn `Abbas asked her admittance. She gave him her admission. He entered upon her and said, "I bring glad tidings to you." "What are these?", She replied. He said, "Nothing stands in between you and meeting Muhammad and your beloved ones except that your soul comes out of your body. Also, you were the most beloved wife to the Messenger of Allah (peace be upon him) who only loved goodness. Your necklace got lost on the night of al-Abwa' and thus the Messenger of Allah along with people woke up to find no water in their possession. Admittedly, it was because of you that Almighty Allah has revealed the (Qur'anic) verse of dry ablution as a concession to this *Ummah*. Almighty Allah has revealed your innocence from the top of the seven heavens via the Truthful Spirit (Gabriel) and accordingly your innocence will be recited throughout day and night in all mosques until the Day of Judgment." She (may Allah be pleased with her) said, "O Ibn `Abbas! By the one in whose hand is my soul, I wish I were a thing forgotten."[1]

In fact, this is an example of piety and devoutness. The Mother of the Believers, `A'ishah, (may Allah be pleased with her) recalled the Hereafter in her heart forgetting all her virtues mentioned by Ibn `Abbas (may Allah be pleased with him). This,

1. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 8, p. 97.

in effect, is a proof of the strength of faith and the steadfastness of conviction."[1]

Her pure spirit came out on Tuesday night 17th of Ramadan, 58 AH. She, previously, commended to be buried at al-Baqi` by night. For, prior to that, she had preferred `Umar ibn al-Khattab to herself permitting him to be buried with his two Companions (the Prophet and Abu Bakr in her house).

Imam adh-Dhahabi states, in *Siyar A`lam an-Nubala'*, that `A'ishah said, while thinking to be buried in her house, "I have committed a grievous mistake after the Prophet's death. Bury me with his wives!" Thus, she was buried at al-Baqi`. By this mistake, she means her participation in the battle of al-Jamal. For that she wholeheartedly regretted and repented.[2]

People gathered from here and there to perform the funeral prayer on her, which was led by Abu Hurayrah (may Allah be pleased with him).[3]

Her Virtues

`A'ishah (may Allah be pleased with her) enjoyed so many virtues that cannot be counted here. In this regard, the Messenger of Allah (peace be upon him) said, *"Many amongst men reached (the level of) perfection but none amongst women reached this level except Asiyah, Pharaoh's wife, and Maryam bint `Imran. And no doubt, the superiority of `A'ishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."*[4]

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1. Dr. al-Humaydi, *At-Tarikh al-Islami: Mawaqif wa `Ibar*, vol. 10, p. 65.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 193.
3. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 8, p. 97.
4. Al-Bukhari, Fada'il as-Sahabah, vol. 7, p. 133, *hadith* No. 3769.

A Wife in the World Life and in the Hereafter

Imam adh-Dhahaby said, "We bear witness that she is the wife of our Prophet (peace be upon him) in this world and the Hereafter. Is there anything superior than that?" With regard to this topic, `Ammar delivered a sermon in which he said, "Admittedly, she is his wife in this world and the Hereafter."(1)

The Prophet's love for `A'ishah (may Allah be pleased with her) was very obvious. `A'ishah reported, "Allah's Messenger (peace be upon him) said to me, *'I know that when you are pleased with me and when you are annoyed with me.'* I said, 'How do you know it?' Thereupon, he said, *'When you are pleased with me you say; 'No, by the Lord of Muhammad, and when you are annoyed with me, you say, No, by the Lord of Ibrahim.'* I said, 'O Allah's Messenger! By Allah, I leave only your name (when I am annoyed with you).'"(2)

Eventually, lady `A'ishah (may Allah be pleased with her) set a good model for the Muslim women with regard to good morals.

Special Virtues

Concerning Allah's favors and blessings on her, she said, "I have been granted certain merits that no woman had except Maryam bint `Imran. By Allah, I do not say this out of pride over my fellow wives." Thereupon, `Abd Allah ibn Safwan said, "What are these, O Mother of the Believers?" She said, "The angel (Gabriel) came down, upon the Prophet (peace be upon him) in my figure; the Messenger of Allah (peace be upon him) married me at the age of seven ; I was given to him (in marriage)

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1. *Ibid.*, vol. 7, p. 133, *hadith* No. 3769.
2. *Ibid.*, An-Nikah, vol. 9, p. 237, *hadith* No. 5228.

when I was nine; I was a virgin when he married me; the Divine Inspiration was sent down upon him while he and I were covered by one quilt; I was the most beloved person to his heart; I was the daughter of the most beloved man to him, some Qur'anic verses were revealed in my innocence while the *Ummah* had been about to perish because of (slandering) me wrongfully; I saw Gabriel while no other wife of the Prophet (peace be upon him) did; and the Prophet (peace be upon him) died in my home."[1]

Among her virtues was that she received greetings from Gabriel (peace be upon him). `A'ishah said that the Prophet (peace be upon him) said to her, *"O `A'ishah! This is Gabriel and he sends his (greetings) salutations to you."* `A'ishah said, "Greetings to him, and Allah's Mercy and Blessings be on him," and she said, "He (i.e. the Prophet (peace be upon him) sees what I do not see."[2]

Among her virtues was her participation in the battles of the Messenger of Allah (peace be upon him). Practically, the Battle of Uhud was the first *Ghazwah* she took part in. Anas ibn Malik (may Allah be pleased with him) narrated, "On the Day (of the Battle) of Uhud when (some) people retreated and left the Prophet, I saw `A'ishah bint Abu Bakr and Umm Sulaym, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins. Then, they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people."[3]

1. At-Tabarani, *Al-Kabir*, vol. 23, p. 31.
2. Al-Bukhari, Fada'il as- Sahabah, vol. 7, p. 133, *hadith* No. 3768.
3. *Ibid.*, Al-Maghazi, vol. 7, p. 418, *hadith* No. 4064.

Then, she participated in the Battle of al-Ahzab. In the six year after *hijrah*, she accompanied the army directed to al-Muraysi` in order to invade Banu al-Mustalaq. During that Battle, the incident of *Ifk* happened which had a great lesson for all Muslims.

Among her virtues was that she was among the most generous people of her time. No wonder, for her father spent all his property for the sake of Allah. Then, she was married to the person who is more generous than the swift winds (a fast wind that causes rain and welfare). Thus, she had been brought up on these morals.

`Urwah ibn az-Zubayr narrated, "I have seen `A'ishah (may Allah be pleased with her) distributing seventy thousand dirhams among the poor." It was reported on the authority of `Urwah from his father who said, "Mu`awiyah (may Allah be pleased with him) sent `A'ishah (may Allah be pleased with her) one hundred thousand dirhams (from the Muslim Treasury house). By Allah, before night had befallen, she gave them out. When her maidservant said to her, "I wish if you would buy meat by one dirham of these dirhams." She replied, "Had you said that before I gave them out, I would have done so."

Umm Zurah narrated, "A sum of money in two bags was sent to `A'ishah. Thereupon, she said, 'I estimate this as eighty or one hundred thousand dirhams. `A'ishah asked for a plate while she was fasting on that day. Then, she sat down in order to portion out this money among people. When the day entered into evening, she had no dirham of that money. When she entered into the evening, she said, "O slave girl! Now then, bring me food quickly to break fasting." Accordingly, she brought her bread and oil. Umm Zurah said to her, "Had you not thought of saving one dirham of what

you have portioned out to buy meat for us?" she replied, "Do not blame me. Had you reminded me, I would have done so."[1]

Her Worship

Beside her generosity she was also ascetic. She (may Allah be pleased with her) was a good model in worship and obedience. That was due to the fact that she was affected by the Prophet (peace be upon him). She followed his way of fasting and performing prayer. `Urwah ibn az-Zubayr reported, "I used to visit `A'ishah first and greet her in case I went out early in the morning. One day, I left early in the morning and I found her performing prayer, praising Allah, asking His forgiveness, reciting the Glorious Qur'an, and weeping (out of piety). Then, I went to the market for shopping. Afterwards, I came back and I found her in the same condition performing prayer and weeping while saying, "If I witness the Night of al-Qadr, I will only ask Allah to forgive my previous sins and to grant me health."[2]

`A'ishah Preferring Others to Herself

Among her virtues also was that she used to prefer others to herself. It was reported that she preferred `Umar to herself to be buried with the Prophet (peace be upon him) and Abu Bakr as-Siddiq (in her house). `Umar (may Allah be pleased with him) said (to `Abd Allah), "Go to `A'ishah (the Mother of the Believers) and say, '`Umar is paying his salutation to you.', but do not say, 'The Commander of the Believers,' because today I am not the Commander of the Believers. Say, '`Umar ibn al-Khattab

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1. Abu Nu`aym, *Hilyat al-Awliya'*, vol. 2, p. 47.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 9, p. 345.

asks the permission to be buried with his two Companions (i.e. the Prophet, and Abu Bakr).' When `Abd Allah conveyed the message, `A'ishah replied, 'I had the idea of having this place for myself, but today I prefer `Umar to myself.'"[1]

May Allah have mercy and be pleased with her.

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1. Al-Bukhari, Fada'il as-Sahabah, vol. 7, pp. 74-75, *hadith* No. 3700.

Umm Al-Mu'minin

Hafsah Bint `Umar

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Hafsah Bint `Umar

(May Allah Be Pleased With Her)

Name and Lineage

Hafsah was well-known for her persistent fasting and performing prayer (at night). Her father was `Umar ibn al-Khattab ibn Nufayl ibn `Abd al-`Uzza. Her lineage ended with `Adyy ibn Ka`b ibn Lu'ayy. Thus, her lineage meets with that of the Prophet (peace be upon him) in the seventh grandfather, Ka`b ibn Lu'ayy.

Her mother was Zaynab bint Maz`un ibn Hubayb ibn Wahb ibn Hudhafah ibn Jumah who embraced Islam in Makkah. She was the sister of the venerable Companion, `Uthman ibn Maz`un.

Hafsah was born five years before the mission of the Prophet (peace be upon him). At that time Quraysh was rebuilding the Sacred House (the *Ka`bah*). She was older than her brother, `Abd Allah, for he was born three or four years after the Prophet's mission.

Hafsah (may Allah be pleased with her) was among the early Muslims. She embraced Islam when she was still young. Actually, she was brought up on loving Islam, its instructions and teachings. And, from the time she came to life and started to realize matters around her, she saw that Islam flourished around her and filled her father's house. She, moreover, saw her father declaring his conversion to Islam outwardly. She was described by Imam adh-Dhahaby as the noble shield and the daughter of the Commander of the Believers.[1]

When Hafsah reached maturity, Khunays ibn Hudhafah ibn Qays as-Suhamy, the brother of `Abd Allah ibn Hudhafah, proposed to her. He was also among the first who embraced Islam. But, it was not long before he attained his martyrdom in the Battle of Badr while his wife, Hafsah, was still eighteen years old. Hafsah mourned her husband who passed away soon after their marriage.

Her Marriage to the Prophet (peace be upon him)

`Umar (may Allah be pleased with him) was sad for his daughter who was widowed at an early age and kept that status for a few months. In this regard, `Umar narrated, "I went to `Uthman ibn `Affan and offered him Hafsah in marriage. Thereupon, `Uthman said, 'I will think the matter over.' When he met me again he said, 'In fact, I would not like to marry at the present time.'" Consequently, `Umar felt depressed after `Uthman apologized so politely for not accepting his proposal. As `Uthman was still affected by the death of his wife, Ruqayyah, `Umar might accept his apology for not being able to marry Hafsah.

1. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 227.

Yet again `Umar said, "Then I met Abu Bakr and said to him, 'If you wish (to marry), I will marry you Hafsah bint `Umar.' Abu Bakr kept quiet and did not give me any reply. I became more angry with him than I was with `Uthman."[1]

`Umar (may Allah be pleased with him) became more angry with Abu Bakr than he was with `Uthman because of two points: the first of them was that there were intimate relations between them and that the Prophet (peace be upon him) had associated them as brothers (in religion). The second was that `Uthman answered him first and then he apologized to him but Abu Bakr did not offer him any answer.

Indeed, `Umar (may Allah be pleased with him) became angry with his two intimate friends. So, he came up to the Prophet to relieve his pain and sorrow. Thereupon, Allah's Messenger (peace be upon him) said,

> *"Hafsah will get married to someone who is better than `Uthman and `Uthman will get married to someone who is better than Hafsah."*[2]

`Umar (may Allah be pleased with him) said that a few nights went by until the Prophet (peace be upon him) came to him to engage her, and he then accepted. Pleasantly, the great hope of `Umar was achieved when the Prophet (peace be upon him) engaged Hafsah and married her. Actually, `Umar and Hafsah were greatly pleased with this blessed marriage. `Uthman (may Allah be pleased with him) married Umm Kulthum, a daughter of Allah's Messenger (peace be upon him), after the death of her sister, Ruqayyah.

1. Al-Bukhari, An-Nikah, vol. 9, p. 81, *hadith* No. 5122.
2. Ibn Sa`d, *Tabaqat*, vol. 8, p. 66.

Thereupon, Sa`id ibn al-Musayyab (may Allah be pleased with him) said, "Allah has chosen for them all. The Messenger of Allah (peace be upon him) was better to Hafsah than `Utman and the daughter of Allah's Messenger (peace be upon him) was better to `Uthman than Hafsah.

From the above-mentioned incident we learn the value of keeping a secret. If a man told others of his secret, there would be no restriction on them to do the same. Truly, Abu Bakr as-Siddiq (may Allah be pleased with him) kept the secret of the Messenger of Allah (peace be upon him) as he apologized, for `Umar saying, "Perhaps you became angry with me for not giving you a reply when you offered me Hafsah in marriage." I said, "Yes." Abu Bakr said, "Nothing stopped me from responding to your offer except that I knew that Allah's Messenger (peace be upon him) had mentioned her, and I never wanted to disclose the secret of Allah's Messenger (peace be upon him). And, had Allah's Messenger refused her, I would have accepted her."[1]

Eventually, this blessed marriage was contracted in Sha`ban, 3 AH. Hafsah (may Allah be pleased with her) was approximately twenty years by then while the Prophet (peace be upon him) was fifty-five years.

The Wisdom behind the Prophet's Marriage to Hafsah

Thus, Hafsah (may Allah be pleased with her) joined the Prophet's pure wives, Mothers of the Believers, following to

1. Al-Bukhari, An-Nikah, vol. 9, p. 81, *hadith* No. 5122.

Sawdah and `A'ishah. Indeed, this was a great blessing and honorable favor from Allah on `Umar and his daughter, Hafsah.

By this marriage the Prophet (peace be upon him) wanted to reinforce his relation with `Umar (may Allah be pleased with him) not only through friendship, which already existed, but also through that private familial relation that would enable `Umar to enter the Prophet's house and then he would be always close to the Prophet (peace be upon him).

The Prophet (peace be upon him) did the same with his cousin `Ali who married Fatimah, and with his friend `Uthman who married Umm Kulthum after her sister, Ruqayyah, passed away. Along with Abu Bakr these three people were the greatest Companions and successors of the Prophet (peace be upon him) in communicating his mission (of Islam) and establishing his *Da`wah.*

Her Life with the Prophet (peace be upon him)

As `Umar concerned himself with the Prophet's affairs and spared no effort to please him, he used to keep on watching and directing his daughter in order to be an excellent wife to the best husband. He, once, said to her, "How far you are when compared to `A'ishah, and how far I am when compared to her father!" Once, `Umar (may Allah be pleased with him) was informed by his wife that his daughter used to answer back the Prophet (peace be upon him) and thus he became enraged with her all the day. Whereupon, he hastened to her until he entered her apartment and asked her if what he had been informed was right. She said, "Yes." Upon this answer he said, "What a ruined person you are! Do you not fear going to rack and ruin if Allah

gets angry with you for the sake of His Messenger's anger? Do not ask the Prophet for surplus requirements, do not answer him back, and do not desert him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., `A'ishah) in her manners for she is more charming than you and more beloved to the Prophet."[1]

We learn from this *hadith* the merit of bringing up a daughter by means of good admonition in order to reform her relation with her husband. Also, we learn that we should talk politely using good words as well as `Umar did when he said "...Do not be tempted to imitate your neighbor..." rather than "your fellow wife". Al-Qurtubi was reported to have said, "`Umar preferred calling her a neighbor as a kind of politeness on his part lest he should offend any of the Mothers of the Believers."

Hafsah and the Story of Demonstration

Verily, living with the Prophet (peace be upon him) in his house did not mean that his wives would be distilled from their natural feelings of womanhood. Some incidents happened to depict the inevitable human atmosphere as well as the methodology of education that the Prophet (peace be upon him) used to apply to his household and to his nation as well.

This story, which happened in the life of the Prophet (peace be upon him) and his wives, was out of the jealousy that women possess by nature. Verily, jealousy comes as a result of a woman's imagination that her husband loves another woman more than her. This is a natural behavior that is usually committed by high virtuous women, not to mention the ordinary

1. Al-Bukhari, An-Nikah, vol. 9, pp. 187-188, *hadith* No. 5191.

ones. As we have mentioned before, when talking about `A'ishah (may Allah be pleased with her), that a wife's jealousy is of no harm so long as its reason is loving the husband and it does not exceed the limits of moderation.

In this regard, we have the story of `A'ishah and Hafsah (may Allah be pleased with them) when they both backed up each other against the Prophet (peace be upon him). This story was narrated in two different ways as follows:

a) On the authority of `A'ishah (may Allah be pleased with her) who said, "The Prophet used to stay long time with Zaynab bint Jahsh and drink honey at her house. So Hafsah and I decided that if the Prophet came to anyone of us, she should say to him, 'I detect the smell of *Maghafir* (a nasty smelling gum) in you. Have you eaten *Maghafir*?' So when the Prophet visited one of them she said the same to him. The Prophet said, *'Never mind, I have taken some honey at the house of Zaynab bint Jahsh, but I shall never drink it anymore.'* Upon this there was revealed, ﴾ *O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you . . . If you two (wives of Prophet) turn in repentance to Allah...* ﴿ (At-Tahrim: 1-4) addressing `A'ishah and Hafsah."[1]

b) It was reported on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah had a bondwoman to have sexual intercourse with her. But `A'ishah and Hafsah urged him not to do that until he banned himself to have sexual intercourse with her anymore. Whereupon, Almighty Allah revealed, ﴾ *O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you,...* ﴿ (At-Tahrim: 1)[2]

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1. Reported by al-Bukhari.
2. An-Nasa'i, At-Tafsir, vol 2, p. 944.

This incident affected the Prophet (peace be upon him) bitterly. Therefore, he swore to stay away from his wives for a whole month. Truly, this Prophetic lesson was necessary in order to reform this mistake and let matters return to natural course. Indeed, it was a critical period in the life of the Prophet (peace be upon him) and his wives. Consequently, they were greatly remorseful for what they had done. The Prophet (peace be upon him) stayed away from his wives for a month. During this period he had not spoken with anyone concerning them and no one of his Companions discussed this matter with him until Muslims thought that he had divorced his wives.

'Umar came up to Hafsah and said, "How could you hurt Allah's Messenger, Hafsah? You know that Allah's Messenger (peace be upon him) does not love you, and had I not been (your father) he would have divorced you." (On hearing this) she wept bitterly.[1] In another narration `Umar said to her, "Did the Messenger of Allah divorce you?" She said, "I do not know but he is up in the attic." `Umar went to him and asked his servant to take the Prophet's admittance. After having the permission, `Umar entered the room of the Prophet (peace be upon him) who was lying on a mat that left its impacts on his sides.

Therefore, he said, "Messenger of Allah, what trouble do you feel from your wives? Verily, if you have divorced them, Allah would be then with you. His angels, Gabriel, Mika'il, I and Abu Bakr and the believers would be with you as well." He talked to the Prophet (peace be upon him) until his anxiety left him. Then, he again said to the Prophet (peace be upon him), "Messenger of Allah, have you divorced them?" He answered,

1. Muslim, At-Talaq, vol. 10, pp. 82-94.

"No." `Umar said, "Messenger of Allah, I entered the mosque and found the Muslims throw pebbles here and there saying, "Allah's Messenger has divorced his wives. Shall I go down and inform them that you have not divorced them?" He (the Prophet) said, *"Yes, if you like so."* Then, `Umar kept on talking to the Prophet (peace be upon him) until he laughed.

`Umar went out the Prophet's room and stood at the door of the mosque calling out at the top of his voice, "The Messenger of Allah (peace be upon him) has not divorced his wives."

The glad tidings quickly reached the Mothers of the Believers that the Prophet (peace be upon him) was going to return to his house. Immediately, they stood by their doors looking forward to seeing the Prophet's face. Then, the Prophet (peace be upon him) came out from his apartment reciting Allah's saying,

> ﴿*O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases), and Allah is your Protector, and He is Full of Knowledge and Wisdom. When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, 'Who told you this?' He said, 'The Knower, the Aware informed me.' If you two turn in repentance to Allah, your hearts are indeed so inclined; but if you back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back*

(him) up. It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins.﴾

(At-Tahrim: 1-5)

Eventually, this incident bears a great lesson to Muslim women, namely, the value of keeping the secrets of their husbands and its influence in keeping the stability of souls and houses. Moreover, we should learn from this incident that a wife should be a fountain of love, comfort, and tranquility for her husband enjoying all good qualities of the ideal wife as it was specified by Allah, Most High.

Her Life after the Prophet's Death

Hafsah (may Allah be pleased with her) stayed in the Prophet's house enjoying his care until he met his Lord. On the Prophet's death, Hafsah was very sad. She stayed in Madinah and kept on worshiping Allah devoutly, fasting, and praying. She, moreover, did not leave her house except for performing *Hajj* or *`Umrah.*

In view of the fact that Muslims were mindful of her virtue and merits, they used to seek her legal ruling concerning religious matters. Practically, `Umar ibn al-Khattab (may Allah be pleased with him) used to ask her with regard to matters pertaining to Muslim women. He, once, sought her opinion concerning the period, which a woman could be patient for being separated from her husband (without resorting to illegal sexual intercourse). Thereupon, she replied, "Glory be to Allah!

A man like you asks me about such a matter!" He said, "Had I not been concerned with Muslim's affairs, I would not have asked you." Upon this she said, "Five or six months."

In the era of Abu Bakr (may Allah be pleased with him), the Glorious Qur'an was compiled and he was chosen to keep the first copy of the Qur'an until he died. Then, this copy moved to `Umar until he attained his martyrdom. Before `Umar's death, he chose Hafsah to keep the first copy of the Glorious Qur'an. After a while, Muslims differed regarding kinds of recitations. On noticing this, the venerable Companion, Hudhayfah ibn al-Yaman (may Allah be pleased with him), was bitterly distressed and immediately hastened to `Uthman (may Allah be pleased with him) for fear of the eruption of dissention among Muslims concerning that matter. Accordingly, `Uthman (may Allah be pleased with him) decided to make Muslims agree on and adopt one way of reading. He sought the permission of the Mother of the Believers, Hafsah, to give him the first copy of the Glorious Qur'an to copy it in one *Mushaf* and when finishing, he would return it to her.

The *Mushafs* of `Uthman had been written down under the supervision of the memorizers of the Qur'an headed by Zayd ibn Thabit. Then, `Uthman (may Allah be pleased with him) sent a copy to every country to gather people on this reading. He, afterwards, returned the original Mushaf to the Mother of the Believers, Hafsah, who kept it in her possession until she passed away. Before her death, she made her will that it would be kept by her brother, `Abd Allah ibn `Umar (may Allah be pleased with him). Hence, she had a great role in keeping and compiling the Ever-Glorious Qur'an.

Abu Bakr (may Allah be pleased with him) died in the end of Jumada al-'Akhir (the last Jumada), 13 AH. Then, `Umar (may Allah be pleased with him) succeeded him and Hafsah witnessed the glories of her father until she along with the whole Muslims were stricken by the murder of `Umar and his martyrdom due to stabs from the dagger of Abu Lu'lu'ah , the magian, in Dhul-Hijjah 23 AH.

Thereupon, Hafsah said, "O father! You should not be grieved; you will meet the Merciful Lord while no one has any obligation against you. Truly, I have glad tidings to you but I cannot divulge the secret of Allah's Messenger (peace be upon him) twice."

On hearing the news of the murder of `Uthman (may Allah be pleased with him) in Dhul-Hijjah, 35 AH and the eruption of *Fitnah* in the beginning of the Caliphate of `Ali (may Allah be pleased with him), she, along with `A'ishah intended to set out to al-Basrah. But, her brother, `Abd Allah, convinced her not to do that. Accordingly, Hafsah (may Allah be pleased with her) stayed in her house keeping on worshiping Allah devoutly. Days had passed until she died in the era of Mu`awiyah 41 AH. Eventually, she was 60 years by then. The leader of Madinah, Marawan ibn al-Hakam, performed the Funeral Prayer on her, and the whole inhabitants of Madinah had escorted her to her final resting place at al-Baqi`. Her two brothers, `Abd Allah and `Asim ibn `Umar, and her nephews, Salim, `Abd ar-Rahman, and Hamzah entered her graveyard when she was being buried. Also, the venerable Companion, Abu Sa`id al-Khudri (may Allah be pleased with him) was among those who paid her the last honors.

Her Virtues

Hafsah (may Allah be pleased with her) enjoyed excellent character as she lived with the Prophet (peace be upon him) performing her duties towards him very well and having good relation with Allah (the Exalted and Glorified). She used to fast the day and pray at night to the extent that she was distinguished with this character. Once, Jabriel came to the Prophet (peace be upon him) and said to him concerning Hafsah, "She is of a consistent fasting at day and a continuous performing of prayer at night, and she will be from among your wives in Paradise."[1]

Hafsah (may Allah be pleased with her) used to follow the example of the Prophet (peace be upon him) in her fasting and performing prayer. A Muslim woman is in dire need of fasting so that she can train herself on harshness and austerity. This is a practical manner in the divine training and it has a deep effect in disciplining and purifying the soul. Fasting strengthens the will and enables faith and piety to control the body and its needs. Moreover, it makes one's body the mount of his spirit. A woman who keeps fasting enjoys sensitivity, transparency, and clarity. Thus, a Muslim woman should master her soul through fasting which is considered the strongest factor that can purify one's self in order to be able to keep good relationship with Allah (the Exalted and Glorified).

Then, comes the second lesson, which is to perform (supererogatory) prayer at night, which provides the Muslim woman with divine energies and spiritual aspirations. Truly, the paradise of the Muslim woman is in her prayer. Therefore, a Muslim woman should attach to Allah and try to seek His

1. Abu Dawud, An-Nikah, vol. 2, p. 285.

pleasure in cooperation with her husband. What an excellent Muslim wife is she who helps her husband in righteousness, piety, and religious affairs! And, what an excellent Muslim husband is he who helps his wife in obedience to Allah. In this regard, the Messenger of Allah (peace be upon him) said, *"May Allah have mercy on a man who gets up at night, performs prayer, and awakens his wife (to perform prayer) and in case she rejects, he sprinkles some water on her face. And, may Allah have mercy on a woman who gets up at night, performs prayer, and awakens her husband (to perform prayer) and in case he rejects, she sprinkles some water on his face."*[1]

What is this compared with what we see now from the Muslim men and women! How far way still from those righteous people!

Among her virtues is that she was generous in giving out charity, benevolent, ascetic in the vanities of this worldly life and hopefully seeking the blessings of the Hereafter. On the death of the Prophet (peace be upon him) and after she had accompanied him in the Farewell *Hajj*, Hafsah (may Allah be pleased with her) used to perform pilgrimage every year.

The Mother of the Believers, `A'ishah, said concerning her, "She was the only one from among the Prophet's wives who equaled me in her status with regard to the Prophet (peace be upon him)."[2]

Moreover, she was so well-known of good recitation of the Glorious Qur'an that she was counted as one of those who used

1. Abu Dawud, Salah, vol. 2, p. 33.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 227.

to recite the Qur'an masterly. It was stated in as-Suyuti's book, *Al-Itqan fi `Ulum al-Qur'an*, that the reciters (of the Glorious Qur'an) from among the *Muhajirum* were: the four Rightly-guided Caliphs, Talhah, Sa`d, Hudhayfah, Salim, Abu Hurayrah, `Abd Allah ibn as-Sa'ib, `Abd Allah ibn Mas`ud, `Abd Allah ibn `Umar, `Abd Allah ibn `Amr, Hafsah, `A'ishah, and Umm Salamah. He enumerated five persons from the *Ansar*.(1)

Among her virtues also is that she could well read and write. She had been educated by ash-Shifa' bint `Abd Allah. On his part, the Prophet (peace be upon him) used to encourage ash-Shifa' to teach Hafsah as he encouraged Hafsah to learn from ash-Shifa'. Once, on visiting Hafsah in the presence of ash-Shifa', the Prophet (peace be upon him) said to her, "*Would you not teach her reading as you have taught her writing*."(2)

A conscious Muslim woman learns from the Mother of the Believers, Hafsah, two important lessons. They are as follows:

First: she should always keep a good relationship with Allah, Most High, through fasting, performing supererogatory prayer (at night), worshiping Allah, and remembering Him.

Second: a Muslim woman should endeavor to learn useful knowledge and drink from the Islamic sciences as much as she can.

She (may Allah be pleased with her) enjoyed eloquence. This is proven by her quoted sermons and sayings. She was

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1. As-Siyuti, *Al-Itqan fi `Ulum al-Qur'an*, vol. 1, pp. 98-99.
2. Ahmad, vol. 6, p. 372.

among the memorizers of the Prophetic *hadith*s. Rather, she was among the narrators of *Hadith*. She narrated sixty *hadith*s on the authority of the Prophet (peace be upon him) and her father. May Allah be pleased with her.

Umm Al-Mu'minin

Zaynab

Bint Khuzaymah

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Zaynab Bint Khuzaymah

(May Allah Be Pleased With Her)

Name and Lineage

Zaynab was among the Muslim women who were well known for their benevolence, kindheartedness, and good morals. She was distinguished with compassion, righteousness, mercy, patience, and fighting for the sake of Allah, and she was dubbed the Mother of the Needy, as well as the Mother of the Believers.

Her father was Khuzaymah ibn al-Harith ibn `Abd Allah ibn `Amr ibn `Abd Manaf ibn Hilal ibn `Amir ibn Sa`sa`ah al-Hilali.

Her mother was Hind bint Hamatah al-Himyariyyah concerning whom it was said, "She is the greatest old woman on earth who is of noble descent."

Her Life before the Prophet (peace be upon him)

Narrators have varying opinions concerning whom she married before the Prophet (peace be upon him). It was said that

previously she was married to `Abd Allah ibn Jahsh, the Prophet's cousin, who was martyred in the Battle of Uhud. It was also said that she had married at-Tufayl ibn al-Harith ibn `Abd al-Muttalib, and after he had passed away, she was married to his brother, `Ubaydah ibn al-Harith. After the latter's martyrdom in the Battle of Badr, the Prophet (peace be upon him) married her.

Bint ash-Shati' gave preference to the opinion which says that she first married at-Tufayl and after being divorced, she married his brother, `Ubaydah ibn al-Harith. This opinion is supported by the fact that the Prophet's (peace be upon him) marriage to Hafsah was after the Battle of Badr in which `Ubaydah (may Allah be pleased with him) was killed. The Prophet (peace be upon him) then married Zaynab shortly thereafter, estimated by some scholars to be twenty days after his marriage to Hafsah.

Zaynab bint Khuzaymah emigrated to Madinah. Though she felt bitterness of leaving family and homeland, she was not discouraged. Rather, she emigrated seeking Allah's content.

The life of Zaynab (may Allah be pleased with her) with her husband, `Ubaydah, was truly a good example for a righteous wife. When the Muslims achieved victory in the Battle of Badr and the victorious army returned to Madinah and `Ubaydah came back to his wife injured, losing much blood, she nursed him but he passed away soon after. So she kept patient in anticipation of Allah's reward, asking Allah to grant him great reward and eternal bliss.

It is more fitting for a Muslim woman to be patient in anticipation of Allah's reward in such situations and to be

content with her destiny bestowed on her by Allah (the Exalted and Glorified) and to receive such grave misfortune with stronger faith.

The Mother of the Believers & the Mother of the Needy

On the death of her husband, she kept patient, felt satisfied with Allah's Command, unswervingly believed that Allah would not forsake her, and put her trust in Him. After her waiting period had come to an end, the Prophet (peace be upon him) asked for her hand in marriage and she made him her guardian. He gave her 12 ounces (of gold) as dowry. It is said that it was her uncle, Qabisah ibn `Amr al-Hilali, who married her to the Prophet (peace be upon him) and the Prophet (peace be upon him) gave her 400 dirhams as dowry.

The Prophet (peace be upon him) built a room for her beside the three of his wives, `A'ishah, Sawdah, and Hafsah. This marriage took place after 31 months of *Hijrah*. Ibn Qutaybah reported that the Prophet (peace be upon him) married Zaynab bint Khuzaymah after 20 days of his marriage to Hafsah.

Thus, Zaynab (may Allah be pleased with her) took her place in the house of Prophethood and enjoyed this great status of being one of the Mothers of the Believers and the fifth wife of the trustworthy Prophet (peace be upon him).

The wisdom behind this marriage was that the Prophet (peace be upon him) wanted to reward her for her commitment to Islam and fighting for the cause of Allah, and to alleviate her misfortune especially as she no longer had anyone to provide for her or defend and protect her. Therefore, the Prophet (peace be

upon him) offered her proposal of marriage and treated her in a conciliatory manner. Historians and writers of biography were unanimous on the fact that she was distinguished with kindheartedness, generosity, and sympathy for the poor and the indigent to the extent that her name was hardly mentioned in a book without being accompanied by her great title "The Mother of the needy."

Ibn Hisham said, "She was dubbed the Mother of the needy because of her mercy, pity, and benevolence towards the indigent." Az-Zuhari was reported to have said that the Prophet (peace be upon him) married Zaynab bint Khuzaymah, while she was the mother of the needy, and she was named as such because she used to feed the needy.

It seems - and Allah knows best - that she enjoyed this nickname and this good moral status before her emigration to Madinah, and even before her conversion to Islam. Ibn Abu Khaythamah was reported to have said that she was dubbed the Mother of the needy in the pre-Islamic period. Al-Qastlani also stated that in the pre-Islamic period she also was called the Mother of the needy.

She (may Allah be pleased with her) was a good example of the *hadith* of the Messenger of Allah (peace be upon him) which says, *"People are like mines of gold and silver; those who were excellent in Jahiliyah (during the pre-Islamic period) are excellent in Islam, when they have an understanding."*[1] Distinguished with good character in the pre-Islamic era, with the advent of Islam, she promoted more good virtues, such as generosity and honesty.

1. Al-Bukhari, Al-Manaqib, vol. 6, p. 608.

She (may Allah be pleased with her) was benevolent enough to flood the inhabitants of *Suffah* - poor Muslims in the lifetime of the Prophet (peace be upon him) - with her charity, kindness, pity, and sympathy until they praised her and their tongues kept on supplicating Allah for her.

What an excellent lesson Zaynab bint Khuzaymah gives to Muslim women. She taught Muslim women to be humble towards the poor and the indigent and to sympathize with them and to meet their needs, console them, and support them. Muslim woman should take part in the development and prosperity of her society and provide services for the poor and the indigent. Thus, she played a great role in promoting righteousness, benevolence, training, and consolation. Under her guidance, the training of women in the fields of social services, such as creating awareness of neighbor's rights, social solidarity, taking care of the poor family, looking after the orphans, the aged and the handicapped, first aid and nursing, learning science and teaching it, teaching home industries, etc., expanded. All these fields are some of the means through which a Muslim woman can serve her society.

The conscious Muslim woman, however, should consider that taking part in these works should not be at the expense of her duties towards her husband, home, and children and firstly she should take the permission of her husband before partaking in these services.

Her Life with the Prophet (peace be upon him)

Being a wife of the Messenger of Allah (peace be upon him), Zaynab (may Allah be pleased with her) found joy and her heart

came to rest. She was happy with her life with the Prophet (peace be upon him) who showered her with his compassion and sympathy. As said before, the wisdom behind this marriage was that when the Prophet (peace be upon him) knew that she had no sustainer, he engaged her in compassion and sympathy and rewarded her for her patience, steadfastness, and fighting for the sake of Allah.

Historians are in disagreement concerning the period which she lived with the Prophet (peace be upon him). According to Ibn Sa`d, on the authority of Muhammad Ibn Qudamah and his father, the Prophet (peace be upon him) married her in the month of Ramadaan, 31 months after *Hijrah*. Thus, she lived with the Prophet (peace be upon him) for 18 months and passed away at the end of the month of Rabi`, 49 months after *Hijrah*. Ibn Hajar was reported to have said that she stayed with the Prophet (peace be upon him) only for two or three months.

Her Death

Thus, her life with the Prophet (peace be upon him) did not last for long. No sooner had she spent this short period with him enjoying his love and compassion, than she breathed her last. She had entered the house of Prophethood and shortly thereafter, left it. Surely, this is Allah's law for His creation. It is more probable that Zaynab (may Allah be pleased with her) passed away when she was approximately thirty years of age. She was buried at al-Baqi` in the vicinity of the righteous who preceded her. She was the first of the Mothers of the Believers (may Allah be pleased with them) to be buried in this place. The Prophet (peace be upon him) performed the Funeral Prayer for her,

supplicated Allah for her, and buried her. So, she went in peace as she lived. None of the Prophet's wives, except her, died in Madinah in his lifetime.

May Allah be satisfied with her, please her, honor her place, and make her abode in Paradise.

Umm Al-Mu'minin

Umm Salamah

Hind bint Umayyah

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Umm Salamah

Hind bint Umayyah

(May Allah Be Pleased With Her)

Name and Lineage

Umm Salamah is often called "The Lady of the Two Migrations" because she emigrated twice: to Abyssinia and to Madinah. Her name is Hind bint Umayyah ibn al-Mughirah ibn `Abd Allah ibn Makhzum ibn Yaqadhah ibn Murrah. She belonged to the tribe of Khuzaymah and was of Qurayshi origin. She was distinguished by her title "Umm Salamah".

Her father was Suhayl ibn al-Mughirah. He was called Abu Umayyah and was the most prominent and the richest of his people, Banu Makhzum. He was famous for his generosity and munificence. He was known as the 'Provision for the Passenger' because when traveling, he used to provide for whoever accompanied him.

The mother of Umm Salamah was called `Atikah bint `Amir ibn Rabi`ah ibn Malik ibn Khuzaymah ibn `Alqamah al-Kinanyyah who was from Banu Faris al-Amjad.

Umm Salamah (may Allah be pleased with her) was brought up in an honorable house and she was influenced by this good life at an early age. Her father had a great impact on her, as she was influenced by his generosity and kindness. She also became known for her openhandedness, benevolence, generosity, and her ability to sacrifice her property and effort in the cause of Allah.

When she (may Allah be pleased with her) reached maturity she married Abu Salamah, the venerable Companion, who also emigrated twice: to Abyssinia and to Madinah. He was her cousin and a foster brother of the Prophet (peace be upon him), as he and the Prophet (peace be upon him) had been nursed by Thuwaybah. Also, he was a relative of the Prophet, for his mother was Barrah bint `Abd al-Muttalib, the paternal aunt of the Messenger of Allah (peace be upon him).

Besides their blood lineage, Abu Salamah and his wife played significant roles in the cause of Islam. They were from among the early Muslims, who converted to Islam. There were only ten other people who had become Muslims, when Abu Salamah (may Allah be pleased with him) entered Islam. Thus, he was of the earliest-converts to Islam. Umm Salamah embraced Islam along with her husband and she, thereby, was among the early Muslim women. She was preceded only by Khadijah, the Mother of the Believers, her daughters, Umm Ayman, and Umm al-Fadl, the wife of al-`Abbas ibn `Abd al-Muttalib, (may Allah be pleased with them all).

Her Emigration to Abyssinyia

The conversion of Umm Salamah and her husband enraged their tribe, Banu Makhzum who afflicted them with a severe punishment. Thus, they suffered many different kinds of chastisement and persecution like other Muslims in the early days of Islam. Actually, their people caught them and tied them up in order to make them turn back from their faith. In spite of the grievous adversity that the Muslims faced during this period, they were so firm in their belief. Along with their brothers (in Islam) the two spouses behaved so patiently. With the aggravating of the fierce torture afflicted by the unbelievers, Muslims immigrated to Abyssinia.

Her Return to Makkah

Umm Salamah returned to Makkah along with her husband as they thought that they would live in peace. However, Quraysh had not changed their stance regarding the Muslims. Rather, they had increased their persecution and oppression against the Muslims. In order to secure himself and his family from the tyranny and oppression of Quraysh, Abu Salamah entered under the guardianship of Abu Talib. Accordingly, some men of Banu Makhzum went to Abu Talib saying, "O Abu Talib! You have protected your nephew, Muhammad, from us, but how could you do the same with our relative?" Abu Talib said, "He asked for my protection and he is my sister's son. Had I not protected my sister's son, I would not have been able to protect my brother's son (Muhammad)". Immediately Abu Lahab stood up saying, "O assemblage of Quraysh! By Allah, you have annoyed this old man and you are still annoying him, in his protection

from among his people. I swear by Allah that if you do not put an end to this we will stand by him until he achieves what he desires."[1]

Indeed, the stance of Abu Lahab was not due to magnanimity; rather it was motivated by partisanship and his desire for the leadership in his tribe. Afterwards, the assemblage realized that their stance towards Abu Talib had become weak with the loss of Abu Lahab's support and also due to Abu Talib's determination. Thus, they turned back ignominiously saying, "We will stop doing what you hate, Abu `Utbah."

Thereafter, the Muslims lived in Makkah and suffered several kinds of hardships until Allah gave them permission to emigrate to Madinah, where Almighty Allah allowed them to live peacefully, enjoying beautiful houses and kind brothers.

Her Emigration to Madinah

Umm Salamah (may Allah be pleased with her) narrates the story of her emigration to Madinah saying, "When Abu Salamah decided to set out for Madinah, he prepared his camel to carry me and his son. Then, he led the camel towards Madinah. On seeing us, some men from Banu al-Mughirah stood in his way saying, 'It is you, Abu Salamah! We have no right to stop you, but what about your wife? Why do we let you wander with her in the land?' Then, they pulled the camel's rein from his hand and took me back. Enraged with anger, Banu `Abd al-Asad took my son and said, 'By Allah, we would not leave our son in her custody after you have taken her from our kin.'

1. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 2, p. 121.

Then, each group pulled one of the son's arms until one group overcame the other. Afterwards, my husband's family took the boy and my family detained me.

Abu Salamah went to Madinah alone to preserve himself and his belief. Meanwhile I felt alienated, as I could neither see my husband nor my son. Every day I used to go out and sit in al-Abtah (the same place where I had lost my husband and son), remembering them and weeping for their loss, and hoping for their return. I continued doing this for almost a year. Eventually, a cousin of mine passed by me and found me in this sorrowful state. He sympathized with me. Then he went ahead to my family (Banu al-Mughirah) and said, 'O kinsmen! Would you release this poor woman? You have kept her away from her husband and son.'

He kept on trying to appeal to their sentiments until they released me. Thereupon, Banu `Abd al-Asad gave me my son back. I got my camel ready and then I set out alone for Madinah where my husband was living.

When I reached at-Tan`im (a place three miles from Makkah) I met `Uthman ibn Talhah ibn Abu Talhah. He said, 'Where are you going, daughter of Abu Umayyah?' I replied, 'To my husband in Madinah.' He asked, 'Do you have any one accompanying you?' I said, 'I have none but Allah and my son.' He, therefore, said, 'By Allah, I will not leave you alone.'

He held the camel's rein and went forward to Madinah. By Allah, I have never seen a generous or an honorable Arab like him. When we had to rest, he tied my camel and took himself away and sat down under a tree. When we were about to continue walking, he prepared my camel and then kept himself aside and then said, 'Now, you can ride.'

After I had mounted the camel, he then came to lead it. He kept on doing so until we reached Madinah. When he saw the village of Banu `Amr ibn `Awf in Quba' where Abu Salamah lived, he said, 'That is your husband's village, you can go to him by Allah's blessing.' Then he returned to Makkah. She (may Allah be pleased with her) used to say, 'By Allah, I do not know a Muslim family that suffered various kinds of afflictions like the family of Abu Salamah and I do not know a Companion more honorable than `Uthman ibn Talhah.'"

Thus, Umm Salamah was the first emigrant woman to Madinah as well as to Abyssinia. She (may Allah be pleased with her) was of the emigrant women who remained patient and took part in fighting in the cause of Allah with her body and her effort. Along with her husband, she sacrificed everything to preserve their religion and belief. Look how she remained patient and endured the sufferings of being separated from her husband and son. She shared in the sufferings and ambitions of her husband, anticipating her reward from Allah and sacrificing everything she had in the cause of Allah.

She set a good example of a Muslim woman who preferred the Hereafter to one's family, son, and country. Moreover, this world witnessed an unprecedented example through which religion overcame instincts and human sympathies. Umm Salamah (may Allah be pleased with her) faced unbearable afflictions but she remained patient abiding by her firm belief.

Practically, Umm Salamah and her husband (may Allah be pleased with them) showed the features of the Muslim family that adheres to the instructions and teachings of Islam. Since the first step of emigration, the distinguished role of the Muslim

woman appeared when she performed her entrusted role and left no excuse for any apathetic person to lag behind fighting in the cause of Allah. Thus, the one who is discouraged by his son or his instincts and is overwhelmed by estrangement and leaving his beloved, should raise his sight above, to see the family of Abu Salamah and Umm Salamah, who set a great example for the Muslim Nation.

Umm Salamah and Life in Madinah

Along with her husband, Umm Salamah lived good and bad days in Madinah. She set a good example of a Muslim wife. Moreover, she devoted her life to raising her children, Salamah, Zaynab and Durrah. Abu Salamah (may Allah be pleased with him) fought in the Battle of Uhud until he was wounded with an arrow. He stayed for a month treating his wound, while his kind wife stood by him looking after his wound until he thought that he was better.

Two months later after Uhud, the Prophet (peace be upon him) appointed Abu Salamah as the leader of a squad to attack Banu Asad (who were gathering to attack Madinah) in Qutn (a mountain adjacent to a well belonging to the tribe of Banu Asad). In this battle, the wound that Abu Salamah had received in Uhud was stirred again. He remained in his bed to be treated until he died on 8 Jumada ath-Thani in the fourth year after *Hijrah*.

Her Marriage to the Prophet (peace be upon him)

It was reported that before the death of Abu Salamah, Umm Salamah said to him, "It has come to my knowledge that a wife who does not marry after her husband, who will be granted

Paradise, Allah will gather them in Paradise. So, let us make a promise that you should not marry after me nor should I after you." He said, "Will you obey me?" "Yes" she replied. Then he said, "If I die first, you should take a husband. O Lord, grant Umm Salamah after me a husband who will be better than me and will not cause her harm." When he died, Umm Salamah wondered, who could be better than Abu Salamah could? It did not take long before the Prophet (peace be upon him) asked her permission to enter. He, then, proposed marriage to her.[1]

In another narration she was reported to have said, "When Abu Salamah died, I went to the Messenger of Allah (peace be upon him) and said, 'Messenger of Allah, Abu Salamah has died.' He told me to say, 'O Allah! Forgive him and me (Umm Salamah) and give me a better substitute than him.' So I said (this), and Allah gave me in exchange Muhammad, who is better for me than him (Abu Salamah)."[2]

After her waiting period (out of mourning for her deceased husband) had ended, Abu Bakr and then `Umar (may Allah be pleased with them) proposed marriage to her but she gently refused them. Afterwards, the Messenger of Allah (peace be upon him) sent someone to deliver her the message of marriage. In fact, Umm Salamah wished for this great honor, but because of her age and children she feared that she might be unable to carry out her duties compared to `A'ishah and Hafsah. Thereby, she sent the Prophet (peace be upon him) her excuse saying, "I have children, and I am very jealous and no one of my guardians is present." In another narration she was reported to have added, "And I am also an old woman." Thereupon, the Prophet (peace

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 70.
2. Muslim, Al-Jana'iz, vol. 6, p. 222.

be upon him) sent her, "*As for your statement; 'I have children,' Allah will suffice them. Then, as for your saying, 'I am very jealous'; I will make Du`a' that Allah may help you get rid of your jealousy. Regarding your guardians, no one of them either present or absent will reject me; but concerning your old age I am older than you.*"

Then, Umm Salamah said to her son, "Stand up, `Umar, and marry me to the Prophet (peace be upon him)." The marriage contract was concluded in Shawwal, 4 AH, on a dowry estimated of four hundred dirhams.

The Prophet (peace be upon him) said to her, "*I will not reduce anything of what I had given to your sister so and so. I will give you two jars, two hand mills, and a leather cushion stuffed with palm fiber.*" Then, the Messenger of Allah (peace be upon him) consummated the marriage with her.[1]

From the first day Umm Salamah entered the house of the Prophet (peace be upon him) (as his wife) she was pleasantly keen to comfort her husband and to provide him with every possible means of comfort and tranquillity. At the beginning of the first night of her marriage she was a bride but at the end of this first night she got up to grind the flour. She (may Allah be pleased with her) voluntarily decided to send her little daughter to a baby sitter to perform her duties towards her husband very well. The Prophet (peace be upon him) said to her, "... *If you desire, I can spend a week with you, and if you like I may spend three (nights). And then I will visit you in turn.*" She said, "Spend three (nights)."[2] Umm Salamah stayed in the apartment of Zaynab bint Khuzaymah, the Mother of the Needy, after the latter's death.

1. Ahmad, vol. 6, pp. 313-318.

2. Muslim, Ar-Rida`, vol. 10, pp. 42-44, *hadith* No. 1460.

Her Life with the Prophet

Actually, Umm Salamah (may Allah be pleased with her) enjoyed great love, care, and sympathy from the Prophet (peace be upon him). Truly, she had a great status in the Prophet's heart and he (peace be upon him) loved her very much. She (may Allah be pleased with her) spared no effort to please the Prophet (peace be upon him). Also, she never felt any jealousy concerning any one of the Prophet's wives. That was due to the fact that Almighty Allah removed this feeling from her and because of the Prophet's supplication for her. Thus, she led a happy life with the Prophet (peace be upon him).

Whenever the Prophet (peace be upon him) performed the Afternoon Prayer he used to visit all his wives one by one, beginning with Umm Salamah because she was the oldest and ending with `A'ishah. He used to perform Prayer in her apartment. Her son, `Umar ibn Abu Salamah, was reported to have said, "I saw the Prophet (peace be upon him) performing prayer in the apartment of Umm Salamah in one garment, having its ends tied from the opposite sides."[1]

Umm Salamah (may Allah be pleased with her) was pious, dutiful, obedient, and strictly adhered to the teachings of the Prophet (peace be upon him). She reported, "When Abu Salamah died I said, I am a stranger in a strange land; I shall weep for him in a manner that would be talked of. I have even asked a lady from the upper side of the city to come and join me (in weeping). When this woman was coming to Umm Salamah, it happened that she came across the Messenger of Allah (peace be upon him) who said, *'Do you intend to bring the devil into a*

1. Muslim, Salah, vol. 4, pp. 231-232, *hadith* No. 5170.

house from which Allah has twice driven him out?' I (Umm Salamah), therefore, refrained from weeping."[1]

She provided a good example for the Muslim women who are obedient and loyal to their husbands, as well as abiding by the commands of Allah and His Messenger. She (may Allah be pleased with her) was keen to gain knowledge about Islam. She also used to raise questions in the field of *Fiqh*. She was reported to have said, "I said, 'Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it when I make *ghusl* (a bath after sexual intercourse)?' He (the Prophet) said,

> *'No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.'"*[2]

She (may Allah be pleased her) was charitable. She once asked the Prophet of Allah (peace be upon him) about the way of giving charity and if she would have a reward when she gave alms to some of her relatives. Thereupon, the Prophet (peace be upon him) remarked that she should give charity to her (poor) relatives and she would have a reward for that as long as she suffices them.

The Prophet (peace be upon him) granted her a special privilege over the rest of his wives so as to honor her. Umm Kulthum reported that when the Prophet (peace be upon him) married Umm Salamah he said to her, *'I sent a present to the Negus (King of Abyssinia): a garment and some ounces of musk.*

1. Muslim, Al-Jana'iz, vol. 6, p. 224, *hadith* No. 9220.
2. Muslim, Al-Hayd, vol. 4, pp. 10-11, *hadith* No. 330.

However I think that he died. I will have the present returned. If I get it back I will give it to you.' Eventually, the Negus died and the present was sent back as the Prophet (peace be upon him) said. Whereupon, he gave an ounce to every one of his wives and gave Umm Salamah the rest of the musk and the garment.[1]

Umm Salamah and the Day of Hudaybiyah

After concluding the truce with Quraysh on the Day of Hudaybiyah, the Prophet (peace be upon him) commanded his Companions to slaughter their animals and then to have their hair cut. However, the Companions did not respond. They thought that this truce was a kind of oppression to the Muslims. The Prophet (peace be upon him) repeated his command three times but there still was no response. Accordingly, he returned to the camp angrily and mentioned what had happened to Umm Salamah, who was accompanying him. Whereupon, she said, "Would you like the Muslims do what you want?" "*Yes,*" he remarked. Then, she said, "You should go out and do not speak with any one until you slaughter your camel and have your hair cut." The Prophet (peace be upon him) approved of her opinion and went out and did not speak with anyone until he did as she said. As soon as the people saw the Prophet (peace be upon him) doing that, they started to slaughter their animals and cut each other's hair to the extent that they were about to kill one another out of sorrow.[2]

The great situation, which surrounded Umm Salamah, is an important part of Islamic history. She voiced her opinion in the affairs of the *Ummah*. This, indeed, proves the soundness of her

1. Ahmad, vol. 6, p. 404.
2. Al-Bukhari, Ash-Shurut, vol. 5, p. 388, *hadith* No. 2731.

rationality, intelligence, judiciousness, sound judgement, good character, great knowledge, and far-sightedness.

The Muslim woman should be wise and realize the magnificent responsibility that Islam has placed on her shoulders. She should know well that Islam has assigned her to be a good kind and caring wife and educator of her children. She must offer her husband all means that satisfy his human needs, furnish his heart, please his feelings, renew his activity, and enable him to fulfill his mission. Knowing these facts, the Muslim wife does not run short of giving her husband the best of her opinions nor slackens to support him when needed. Rather, she encourages him, consoles him, and gives him her advice.[1]

In his book, *Fath al-Bari*, Ibn Hajar stated, "The Prophet (peace be upon him) approved of the opinion of the Mother of the Believers, Umm Salamah, and did what she said. As soon as the people saw the Prophet doing that, they started to do what he had commanded them to do. This undoubtedly indicates the blessing of consultation and that if action is joined with saying, it will be more fitting. In general, one's actions are not more befitting than one's words. It also proves the permissibility of consulting women as well as the virtue of Umm Salamah, her rationality and sound judgement.

Thus, the Muslims came to their senses after they had been overcome by their emotions and as a result they were about to be ruined because of their hesitation in obeying the command of the Prophet (peace be upon him). Almighty Allah saved them through the blessing of the Prophet's consultation with Umm

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1. Dr. Muhammad `Ali al-Hashimi, *Shakhsiyyat al-Mar'ah al-Muslimah kama yasughuha al-Qur'an wa as-Sunnah*. p. 186.

Salamah (may Allah be pleased with her) whose name will be mentioned whenever the Day of Hudaybiyah is recalled.

She continued participating in *Jihad* and *Da`wah* along with the Prophet (peace be upon him) until he (peace be upon him) fell ill. Seeing the Prophet (peace be upon him) longing for the day of `A'ishah, the Mother of the Believers, his wives including Umm Salamah, willingly permitted him to stay wherever he desired.

Her Life after the Messenger's Death

After the Prophet passed away, Umm Salamah stayed in her house worshiping Allah and abiding by His Commands. She witnessed the era of the Rightly-Guided Caliphs and died in the era of Yazid ibn Mu`awiyah. She continued watching the procession of events and gave juristic opinions to guide the people and keep them away from corruption and oppression.

One day a man from Banu Tamim came and asked her about (the issue of killing) `Uthman (may Allah be pleased with him). Upon this she replied, "People thought that he had done wrong and thereby asked him to repent. He, on his part, repented. And when he became like a white garment, which is void of filth and abomination, they killed him.[1]

When `A'ishah (may Allah be pleased with her) intended to set out to Basrah with Talhah and az-Zubayr, she (Umm Salamah) sent her a letter admonishing and reminding her of her duty in that situation. She told her that she (`A'ishah) should have stayed at home and blamed her involving in such situations which were not suiting to her while she was one of the Prophet's

1. `Umar Rida Kahalah, *A`lam an-Nisa'*, vol. 5, pp. 224-225.

wives. She urged `A'ishah to return to Madinah. When the message of Umm Salamah reached `A'ishah she accepted her admonition and sent her a decent and polite reply. She explained her excuse in marching out as she went only to bring peace between the two conflicting parties. Assuredly, a Muslim woman should learn from this situation to give advice (when neceşsary) to her Muslim sisters even if her admonition is not liked by the others, because giving advice on the part of a Muslim woman is not a voluntary action, rather it is an Islamic duty.

We also learn a lesson from the situation of *Umm al-Mu'minin*, `A'ishah, when she received the message of Umm Salamah decently and politely. For this is the duty of every conscious Muslim woman towards her religion.

Her Death

Imam adh-Dhahabi said, "On knowing the news of the murder of al-Husayn, Umm Salamah was surprised, fainted, and became very sad. It was not long before she died." Some scholars say that she lived about ninety years and was the last one of the Mothers of the Believers to die.[1] It was said that she was eighty-four years when she died and her death was in 61 AH.[2]

When she passed away Abu Hurayrah, `Abd ar-Rahman ibn Sakhr (may Allah be pleased with him), performed the Funeral Prayer for her.

Her Virtues

Umm Salamah (may Allah be pleased with her) enjoyed several merits and virtues. She was of those who emigrated

1. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 202.
2. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 8, p. 217.

twice; once to Abyssinia and another time to Madinah, and thus attained their great reward. She was a part of the first generation of Muslims; their bitter sufferings and their striving in the cause of Allah. Actually, she sacrificed all her property for the sake of her faith and fought in Allah's cause in many battles. Thus, she had the honor of *al-Mujahidun* (those who strive in Allah's cause). She also accompanied the Prophet (peace be upon him) in the Battles of Al-Muraysi`, Khaybar, the Conquest of Makkah, besieging at-Ta'if and fighting Hawazin and Thaqif. Then she accompanied him in the Farewell pilgrimage in the tenth year after *hijrah.* Her great stance on the Day of Al-Hudaybiyah is also memorable.

Almighty Allah granted her sound judgment, far-sightedness, good understanding, and a sound mentality. This was proven by the *hadith* narrated by Muslim in which Umm Salamah said, "I used to hear people mentioning the Cistern, but I did not hear about it from Allah's Messenger (peace be upon him). One day while a girl was combing my hair, I heard Allah's Messenger (peace be upon him) say, *'O people.'* I said to that girl, 'Keep away from me.' She said, 'He (the Prophet) addressed the men only and he did not invite the attention of the women.' I said, 'I am amongst the people also (i.e. I have thus every right to listen to the things pertaining to religion).' Allah's Messenger (peace be upon him) said, *'I shall be your harbinger at the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel. I would ask about the reasons, and it would be said to me: You do not know what innovations they made after you. And I would then also say, 'Be away, be away.'"*[1]

1. Muslim, Al-Fada'il, vol. 15, p. 56, *hadith* No. 2295.

Look how she replied to her servant girl, saying that she is one of the people. She (may Allah be pleased with her) understood well that man and woman are equal before Allah in following His Commands and avoiding His sins and that women share with men in abiding by the address reported by the Law-Giver.

One of her virtues is that Almighty Allah sent down a Qur'anic verse concerning her, which will continue to be recited until the Day of Judgment. She was reported to have said to Allah's Messenger (peace be upon him), "Men fight in the cause of Allah but women do not while we (women) have a half of inheritance?" As a result, Almighty Allah sent down His saying, ﴿*And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than on others...*﴾ (An-Nisa': 32)."[1]

It was also reported that Umm Salamah (may Allah be pleased with her) said, "I said to the Messenger of Allah (peace be upon him), 'Why are we (women) not mentioned in the Glorious Qur'an as much as men?' and added, "One day I heard him (the Prophet) delivering his sermon while I was combing my hair. So I hastily compiled it, then I went to hear him. There, I heard him saying, ﴿*O people! Allah, Most High, says, 'Verily, Muslim men and Muslim women, and believing men and believing women, and devout men and devout women...*﴾[2] Among her virtues also is that the Revelation very often came to Allah's Messenger (peace be upon him) in her house and one day she saw Gabriel in the shape of Dihyah al-Kalbi. She was also among the reciters of the Glorious Qur'an[3], and she enjoyed eloquence and a good style. It was said that she sometimes composed poetry.

1. Al-Hakim, *Mustadrak*, vol. 2, pp. 305-306.

2. Ahmad, vol. 6, pp. 301-305.

3. Muslim, Fada'il as-Sahabah, vol. 16, pp. 7-8, *hadith* No. 2451.

As regards her narration of *hadith*, she was among the Muslim women who narrated many *hadith*s from the Messenger of Allah (peace be upon him). No wife of the Prophet (peace be upon him) excelled her in this field except `A'ishah. In the time of the Companions she was usually asked about matters of *Shari`ah* and *fatwa*s for she was one of the jurists. She narrated 378 *hadith*s. May Allah be pleased with her, bless her, and make her last abode in Paradise.

Umm Al-Mu'minin

Zaynab Bint Jahsh

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Zaynab
Bint Jahsh

(May Allah Be Pleased With Her)

The Mother of the Believers, Zaynab is the daughter of Jahsh ibn Ri'ab ibn Ya`mur al-Asadiyyah who descended from Banu al-Asad ibn Khuzaymah al-Mudriy.[1] She was a pious and religious woman. Also, she was very famous for her kind-heartedness and generosity.

Zaynab (may Allah be pleased with her) was known for her nobility and beauty, as she was one of the noble women of Makkah and prominent ladies of Quraysh. She (may Allah be pleased with her) was surnamed Umm al-Hakam. Also, she was the Prophet's (peace be upon him) cousin. Her mother is Umaymah bint `Abd al-Muttalib ibn Hashim. Her brother, `Abd Allah, and sister, Hamnah, were among the early Muslims.

Her Uncles were Hamzah and al-`Abbas, the two sons of `Abd al-Muttalib, while her aunt was Safiyyah (may Allah be pleased with her).

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1. Ibn Sa`d, *Tabaqat* , vol. 8, pp. 80-91.

It is noteworthy to mention that her pre-marital name was "Barrah", then, the Prophet (peace be upon him) renamed her Zaynab.[1]

Her Emigration to Madinah

Zaynab was among the early Muslims who embraced Islam in Makkah, as she was attracted by the Islamic call, which illuminated her heart with the Divine light. This made her and other believers bear the hardship of Quraysh. She did not join the first migration to Abysinnia. However, she was among the first who set off to Madinah. Ibn Ishaq said, "The first Muslims who migrated to Madinah after Abu Salamah were `Amir ibn Rabi`ah, then `Abd Allah ibn Jahsh who was accompanied by his family and his brother, Abu Ahmad".[2] Ibn Ishaq also mentioned some women from the tribe of Banu Jahsh who migrated to Madinah saying, "Among their women were: Zaynab bint Jahsh, Umm Habib bint Jahsh, Umm Qays bint Muhsan, Juzamah bint Jandal, and Hamnah bint Jahsh."

Muslims migrated from Makkah, and left their homes behind to maintain their faith. Among the houses was the house of Banu Jahsh. The houses turned into deserted places as their owners had left for Madinah.

Zaynab and Zayd ibn Harithah

Zayd ibn Harithah was a slave-boy to Khadijah (may Allah be pleased with her). She gave him willingly to the Prophet (peace be upon him) after their marriage and before

1. Muslim, Adab, vol. 14, p. 120, *hadith* No. 2142.
2. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 2, pp. 212-213.

prophethood. He grew up in the household of the Prophet (peace be upon him). Later, Zayd's people came to Makkah to set him free, and offered the Prophet his ransom, then the Prophet asked Zayd to choose between him and his people, and he chose to remain with the Prophet (peace be upon him).

When the Prophet (peace be upon him) saw what Zayd did, he went outside and said, "*O you present here! I testify that Zayd is now my son who can inherit me and I can inherit him.*" Henceforth, the boy was named Zayd ibn Muhammad. He kept the new name until the following Qur'anic verse was revealed,

> ﴿*Call them by (the names of) their fathers: that is more just in the sight of Allah. But if you know not their father's (names call them) your brothers in faith...*﴾

(Al-Ahzab: 5)

The Prophet (peace be upon him) loved Zayd so much that when he reached the age of maturity, the Prophet (peace be upon him) chose Zaynab for him. She did not like to marry him, and `Abd Allah, also did not like such marriage. She told the Prophet, "I will not marry him as I am the best lady in the tribe of `Abd Shams." But the Prophet (peace be upon him) said, "*Marry him, since I chose him as a husband to you.*"(1)

Before Zaynab made a decision on this issue, the following Qur'anic verse was revealed,

> ﴿*It is not fitting for a believer, man or woman, when a matter has been prescribed by Allah and His Messenger, to have any option about their decision. If any one disobeys*

1. For more information about this issue you can refer to the following books: "*Al-Isabah fi Tamyiz as-Sahabah*", "*Usd al-Ghabah fi Ma`rifat Ahwal as-Sahabah*", *Tabaqat Ibn Sa`d*" and "*Al-Bidayah wa an-Nihayah.*"

Allah and His Messenger, he is indeed on a clearly wrong Path. ﴾

(Al-Ahzab: 36)

After this revelation, Zaynab and her brother said, "O Allah's Messenger! We accept." Zaynab added, "I agree to marry him, O Allah's Messenger." Thereupon, the Prophet said, *"I am pleased with that."* Then Zaynab retorted, "Then, I will not disobey Allah's Messenger, and I accepted him."The Prophet said to her, *"Thus, I approved him."*[1]

Accordingly, a Muslim must learn to obey the commands of Allah and His Messenger completely, and submit to His judgment even if that goes against one's own desire. A Muslim must be committed to the Islamic principles in which all people are equal. The Prophet (peace be upon him) said, *"None of you will have faith until what he loves is compatible to the Message I brought."*[2]

So, a Muslim must not adopt any opinion, or choose anything against the Divine Message brought by the Prophet. In this regard, Almighty Allah says,

﴿ *The answer of the believers, when summoned to Allah and His Messenger, in order that he may judge between them, is no other than this: they say, 'We hear and we obey...* ﴾

(An-Nur: 51)

This event showed the unique example set by Zaynab (may Allah be pleased with her) as she obeyed the command of Allah and His Messenger. No one could ever disobey the command of

1. Ibn Jarir at-Tabari, *Tafsir*, vol. 22, p. 9.
2. Al-Khatib al-Bughdadi, *Tarikh*, vol. 4, p. 369.

Allah and His Messenger except a person who lacks Islamic moral and his heart fails to grasp the light of Islam. This is why a Muslim must always stick to Allah's decree.

Then, Zayd ibn Harithah (may Allah be pleased with him) paid to Banu Jahsh the amount of ten dinars, sixty dirhams, fifty *mudd* (a measure) of food, and also ten *mudd* of dry dates. Then, Zayd (may Allah be pleased with him) consummated his marriage to Zaynab after she had accepted to marry him in compliance with the order of Allah and His Messenger.

Their marriage did not last long, as their relationship collapsed soon afterwards. Their divorce took place with Divine decree of Almighty Allah. Al-Bukhari narrated on the authority of Anas that When Zayd ibn Harithah brought his complaint to the Prophet; he (peace be upon him) insisted on admonishing him, *"Keep your wife to yourself, and fear Allah."* Anas then said, "If the Prophet had had the intention to hide anything (of the Qur'an); he would have hidden this verse."

In his book, *Fath al-Bari*, Ibn Hajar said, "What really happened was that the Prophet (peace be upon him) did not disclose the fact that Allah had earlier informed him that Zaynab would later become his wife, and the reason for not revealing this fact was his fear that people might circulate that the Prophet married his daughter-in-law." In addition to this, Ibn al-'Arabi said, "The Prophet (peace be upon him) said to Zayd, *"Keep your wife to yourself, and fear Allah,"* in order to test Zayd whether he still loved her or not". So when Zayd told him of the inconvenience he experienced in dealing with her, the Prophet permitted Zayd to divorce Zaynab."[1]

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[1] Ibn Hajar, *Fath al-Bari*, vol. 8 p. 384.

Her Marriage to the Prophet (peace be upon him)

When the *`Iddah* of Zaynab was over, Allah's Messenger (peace be upon him) ordered Zayd to mention him to her about marriage. He said to her, "Allah's Messenger mentions you (i.e. wishes to marry you) She said, "I will not do anything until I solicit the will of my Lord." So she stood at her place of worship and the (verses of) the Qur'an (pertaining to her marriage) were revealed, and Allah's Messenger (peace be upon him) came to her without permission for their marriage had been approved by Allah..."[1]

In his commentary on this *hadith*, Ibn Hajar said, "... And one of the merits of this marriage (of Zaynab) was that her ex-husband was the one who proposed to her to marry the Prophet so that people would not think that he was forced to divorce Zaynab."

Here we should learn that it is something recommendable for a woman to solicit the will of Allah and pray before she voices any opinion concerning any marriage proposal she gets. This is because whoever entrusts his affairs to Almighty Allah, will be guided to the easiest way that suits him and that's best for him in this world and the Hereafter.[2]

A question arises here: Is there any other suitor better for Zaynab than the Prophet that made her seek her Lord's guidance on this issue? The answer is that, by so doing, she performed an act of worship, for whoever solicits the will of his Lord is requesting His Blessings and Assistance, which will make him

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1. Muslim, An-Nikah, vol. 9, pp. 225-233, *hadith* No. 1428.
2. Ibn Hajar, *Fath al-Bari*, vol.8, p. 385.

achieve his goals. She entrusted her affairs to the Hands of Allah, and left her own power and might and entrusted everything to the Might and Power of Allah Almighty. How great it is for a Muslim woman to entrust all her affairs to Allah, the Lord of the worlds, asking Him to select the best husband for her and give her the best choice.

The Prophet (peace be upon him) consummated the marriage of Zaynab without the approval of any guardian or witness. This is a particular privilege given to the Prophet alone, and no one is allowed to do it.

This gave Zaynab the chance of boasting among the other wives of the Prophet (peace be upon him) saying, "It was your guardians who approved and let you be married to the Prophet (peace be upon him) but as for me it was Allah who was my guardian."(1)

Narrating what happened on the night of the Prophet's marriage to Zaynab bint Jahsh, Anas (may Allah be pleased with him) said, "When Allah's Messenger consummated the marriage of Zaynab (may Allah be pleased with her), he made people eat meat and bread until they were full. The Prophet (peace be upon him) married Zaynab in the month of Dhul-Qi`dhah five years after *Hijrah*. She was thirty-five years by then.(2) And, that was the night in which the verse on *Hijab* was revealed.(3)

Indeed, the event of the Prophet's marriage to Zaynab through the Qur'anic verse, organizing a suitable banquet for

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1. Al Bukhari; At-Tawhid, vol. 13, p. 415.
2. Ibn Sa`d, *Tabaqat*, vol. 8, P. 90.
3. Muslim, An-Nikah, vol. 9, pp. 225-223, *hadith* No. 1428.

people and the revelation of the verse on *Hijab* stands as a proof of her blessedness and righteousness.

Zaynab was full of joy and vowed to fast for two months. She said, "When I got the glad tidings that the Prophet married me, I decided to fast (in appreciation) for two months. But when the Prophet consummated my marriage, I was unable to fast neither at home nor while travelling as the lot used to fall in my favor, but when the chance came, I fulfilled the vow."[1]

The marriage of the Prophet to Zaynab put an end to an act of the pre-Islamic era as regards the laws of adoption and its effects. No one except the Prophet (peace be upon him) could have done such a great job as putting an end to a non-Islamic system that had prevailed among the Arabs for long and which was inherited by many generations after them.

Fabrication and Refutation

There is no truth in what was fabricated by some orientalists and those who bear spite against Islam and the Prophet (peace be upon him). They fabricated the devilish idea that it was the obsession of love that made the Prophet (peace be upon him) marry Zaynab and that he concealed this love until he made Zayd divorce her. Verily, this is a wrong view! For no one could ever prevent the Prophet from marrying Zaynab if he had wished to do so, because she was his cousin and relative. Previously, she had married Zayd with the support of the Prophet who convinced her to accept Zayd as husband. How come they fabricated lies that the Prophet (peace be upon him) was in love with her after he had married her to another man?

Ibn Sa'd, *Tabaqat*, vol. 8, p. [illegible]

In condemning these sheer lies and baseless ideas circulated by the orientalists, Imam Abu Bakr ibn al-`Arabi said, "They are all lies which should not be depended upon, for she used to be with him every where and time and there was not anything to prevent him from marrying her. Besides, they grew up together and he would always see her every now and then. Despite the fact that Zaynab did not hide her wish to marry the Prophet right from the beginning, he did not seize that opportunity to marry her, then what for Allah's sake would have given birth to that unusual love which had not existed before! Allah forbids! That is nonsense![1]

Her Life with the Prophet (peace be upon him)

Zaynab (may Allah be pleased with her) entered the house of the Prophet (peace be upon him) as a wife, and this brought her great honor. Zaynab (may Allah be pleased with her) won great respect from the Prophet (peace be upon him). `A'ishah said, "Of all the wives of Allah's Messenger, it was Zaynab who aspired to receive from him the same favor as I used to receive."[2]

Despite this rivalry, Zaynab did not hesitate to defend `A'ishah when a slander was told against her; this was why `A'ishah (may Allah be pleased with her) mentioned her noble stand: `A'ishah reported. "Allah's Messenger asked Zaynab bint Jahsh about my case. He said, *'O Zaynab! What have you seen?'* She replied, 'O Allah's Messenger! I protect my hearing and my sight (by refraining from telling lies). I know nothing save good (about `A'ishah).' And, `A'ishah added, 'Of all the wives of Allah's Messenger, it was Zaynab who aspired to receive from

1. Ibn al-`Arabi, *Ahkam al-Qur'an*, vol. 3, P. 1543.
2. Ibn `Abd al-Barr, *Al-Isti`ab*, vol. 4, pp. 314-315.

him the same favor as I used to receive, yet, Allah saved her (from slander) because of her piety.'"[1]

Allah protected her with her piety, and she protected her tongue from telling lies against `A'ishah's character. She defended her despite the fact that she was her fellow co-wife. This proves that rivalry and jealousy did not spoil their intentions towards each other.

This stance teaches a Muslim woman to protect her tongue from defaming the character of another Muslim and that she should protect her tongue from telling lies against others even if they have a great dispute.

Her Noble Character

The marriage of Zaynab (may Allah be pleased with her) to the Prophet (peace be upon him) had great impact on her lifestyle as she gained good morals, and noble conduct. Zaynab was very generous and kind. The Prophet (peace be upon him) used to praise her generosity and kind-heartedness.

She used to work with her hands in order to give charity. She used to do handiwork such as tannery, making beads, and spending the income on charitable deeds for the sake of Allah. When a woman strives in Allah's cause with her properties, this shows her righteousness and noble character.

It was narrated on the authority of `A'ishah (may Allah be pleased with her) who said that the Prophet (peace be upon him) said to his wives, *"Whoever has the longest hand of you will be the first to follow me (die after me)."* So, they started measuring their

1. Al-Bukhari, Al-Maghazi, vol. 7, pp. 496-499.

hands with a stick. When Zaynab died, we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet."[1]

The aforementioned *hadith* shows the virtues of giving charity, as a Muslim woman should have a job to earn an income in order to take care of her needs and give charity in Allah's cause.

Imam An-Nawawi said, "This is a dazzling miracle for the Prophet, and a clear virtue for Zaynab."[2]

Zaynab (may Allah be pleased with her) did not aim at anything other than doing good in Allah's cause, showing magnanimity and charity and of course proving that the upper hand (that is giving charity) is better than the lower hand (of the recipients). Zaynab's hard work was not out of poverty, or lack of care, but she worked because she felt responsible to care for the needy, and out of piety and in anticipation of Allah's reward.

That is why a Muslim woman must make herself devoted to catering for others and struggling vividly in order to contribute her share to all good deeds, and never wait till she is called to do so. She should rather make haste and compete with others in doing good deeds. This is because doing good is an act of worship, and the best among people is he who makes himself useful to everybody.

The Prophet's Eulogy for Zaynab

Once, the Prophet (peace be upon him) praised her for her piety and righteousness, as he said to `Umar ibn al-Khattab,

1. Muslim, Fada'il as-Sahabah, vol. 16, p. 8.
2. An-Nawawi, *Sharh Muslim*, vol. 16, P 9.

"Verily, Zaynab bint Jahsh is so submissive to Allah." They asked him the meaning of that statement. The Prophet (peace be upon him) replied, *"I mean she is a pious woman who worships Allah with humility."* Then, he read the following verse,

> ﴿*For Abraham was, without doubt, forbearing (of faults), compassionate, and given to penitence.*﴾

(Hud: 75)[1]

Her Contribution to *Jihad*

Zaynab (may Allah be pleased with her) assisted the Prophet (peace be upon him) in his *Jihad*. She was with him during the siege of at-Ta'if, and the Khaybar Conquest. Zaynab (may Allah be pleased with her) and other righteous wives of the Prophet (peace be upon him) also performed the Farewell Pilgrimage with him, and the Prophet (peace be upon him) said to them on that occasion, *"Only this time then you should stay at home."* All his wives protested against this except Sawdah and Zaynab who both said, 'By Allah, we never mounted a she-camel after we had heard that from the Messenger of Allah (peace be upon him)."[2]

As a result of this, Zaynab remained in her house and did not perform any other Pilgrimage except the Farewell Pilgrimage she had performed with the Prophet, till she died during the Caliphate of `Umar in the 20th year of *Hijrah*.[3]

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1. Ibn `Abd al-Barr, *Al-Isti`ab*, vol. 4, p. 317.
2. Ahmad, vol. 2, p. 446.
3. Ahmad, vol. 2, p. 446.

Her Life after the Prophet's Death

Zaynab (may Allah be pleased with her) remained in her house, where she would be always busy with worship. She witnessed the Caliphate of Abu Bakr (may Allah be pleased with him) who gave her great regard and respect befitting her position as the Prophet's wife. Later, during the Caliphate of `Umar, he used to give each wife of the Prophet twelve thousand dirhams annually. But Zaynab never kept even one dirham for herself. She used to spend all the money on her relatives, the orphans and the needy, all for Allah's sake.

In the year she died, `Umar sent her a share of money. It was so plenty that she said, "May Allah forgive `Umar, someone else among the Mothers of the Believers is more deserving to distribute this share than me." But she was told that all the money was hers. Then, Zaynab said, "Glory be to Allah, the Greatest!" Then, she veiled from that money by a cloth and said, "Pour that money and cover it with a cloth." She ordered Barzah bint Rafi` saying, "O Barzah! Enter and fill your hand with some money from it, then go and give it to so-and-so family, then so-and-so family - she mentioned of her relatives and dependants." She kept the rest under the cloth and Barzah bint Rafi` said, "May Allah forgive you, O Mother of the Believers. By Allah, we also have a share in this money." Zaynab (may Allah be pleased with her) said, "The rest under the cloth is your share. Barzah said, "We counted the money and found it to be 85 dirhams, the rest of twelve thousand dirhams." Then, Zaynab raised her hand to the heaven and said, "O Allah! Do not allow me to take from `Umar after this year." Allah answered her prayer as she died in that year.

Zaynab (may Allah be pleased with her) saw money as temptation, so she kept herself away from it and she gave it out as charity and supplicated Allah to save her from its temptation. Allah answered her prayer. And, when the news of what she did with the money reached `Umar, he said, "That woman is righteously-guided."[1]

Zaynab (may Allah be pleased with her) was a very generous woman who used to give charity, preceding others in showing magnanimity and strengthening relationship with her family and relatives.

How splendid is it for a Muslim woman to be good to others, allow love to prevail and strengthen the bond of kinship, and at the same time show no negligence to her home responsibility and worldly affairs.

Her Death

In the 20th year of *Hijrah*, Zaynab, the Mother of the Believers, felt the approach of her hour (death). During her sickness, she was nursed by the Mothers of the Believers. When she was in death rattle, she said, "I have prepared my shroud, and I know `Umar will also make provision for another shroud, so spend one of them out as charity, and if needs be, you can give out my wrapper as charity too.[2]

The Mother of the Believers, Zaynab, did not survive that sickness, she died in the same year. Eventually, this was during the Caliphate of `Umar (may Allah be pleased with him). She

1. Ibn Sa`d, *Tabaqat*, vol. 8, pp. 86-87.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*; vol. 2, p. 215.

was fifty-three years by then. She, actually, was the first to die after the Prophet (peace be upon him) among his wives, as prophesized by Allah's Messenger (peace be upon him).

`Umar performed the Funeral Prayer for Zaynab (may Allah be pleased with her) and escorted her to her final resting-place until the burial in respect for her position and virtues.

Her Virtues

Zaynab (may Allah be pleased with her) enjoyed many good virtues which Almighty Allah gave her. Imam adh-Dhahabi described her saying, "She was a noble leader, pious and also a philanthropist among the women; all these good virtues made her to become one of the Mothers of the Believers and one of the Prophet's wives."

Almighty Allah gave her special prestige as she was married to the Prophet (peace be upon him) from Heaven; is there any other merit greater than this? `Umrah bint `Abd ar-Rahman al-Ansari reported from `A'ishah (may Allah be pleased with her) who said, "May Allah bless Zaynab, she had been blessed in this life with dignity which surpasses all dignities, Allah married her to the Prophet and made mention of this marriage in the Glorious Qur'an. And, the Prophet (peace be upon him) told us, 'The first among you to die after me is the one who has the longest outstretched arms.' And being the first one to join him is a glad tiding that she is his wife in Paradise."[1]

`A'ishah (may Allah be pleased with her) recognized these good virtues of Zaynab and said about her, "I have never seen a

1. Muslim, Fada'il as-Sahabah, vol. 15, pp. 205-206.

woman more advanced in religious piety than Zaynab, more conscious of her Lord, more truthful, more alive to the ties of blood, more generous and having more sense of self-sacrifice in practical life and having more charitable disposition and thus more close to Allah (the Exalted and Glorified) than her."[1]

Anas (may Allah be pleased with him) reported that Allah's Messenger (peace be upon him) entered the mosque (and he found) a rope tied between two pillars; he said, "*What is this?*" They said, "It is for Zaynab. When she felt slackening or tiredness during prayer, she would hold it." Thereupon, he (the Prophet) said, "*Untie it. Let one pray as long as one feels fresh but when one slackens or becomes tired one must stop it. Or He should sit down.*"[2]

This is not all, she was also kind-hearted to those around her, and as we have said before, she was so generous to the poor and the needy, as she showed them great magnanimity and benevolence until she was made a parable and symbol for benevolence and generosity.

Allah witnessed the piety of Zaynab and called her a believing woman in the Qur'anic verse where Almighty Allah says,

> ﴾*It is not fitting for a believing man or woman when a matter has been decided by Allah and His Messenger, to have any option in their decision.*﴿

(Al-Ahzab: 36)

1. *Ibid.*, vol. 15, pp. 205-206.
2. Muslim, Salat al-Musafirin, vol. 6, pp. 72-73, *hadith* No. 784.

Zaynab (may Allah be pleased with her) was not only praised by `A'ishah but also eulogized by Umm Salamah who said, "She was a righteous woman who used to fast and practice her nice handiwork in order to spend all for the needy."[1] May Allah bless her, be pleased with her, and make Paradise her last abode.

1. Ibn Sa`d, *Tabaqat*, vol. 8, pp. 81-82.

Umm Al-Mu'minin

Juwayriyah Bint Al-Harith

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Juwayriyah Bint Al-Harith

(May Allah Be Pleased With Her)

Name and Lineage

Juwayriyah bint al-Harith was a noble lady among the tribe of Banu al-Mustalaq. She also held a prominent and a high-ranking position among the women.

Her father was al-Harith ibn Abu-Dirar ibn Habib ibn `A'id ibn Malik ibn Judhaymah. Judhaymah was nicknamed al-Mustalaq for his sweet tongue. Her tribe was Banu al-Mustalaq, the indigenous people of Khuza`ah. It was known for its bravery, power, and huge population.

Before her marriage to the Prophet, Juwayriyah's name was Barrah, but the Prophet (peace be upon him) later renamed her Juwayriyah for fear of saying that he (the Prophet) went out of barrah (a righteous woman). Juwayriyah had a blossoming youth, thanks to her father's exalted rank and position among the members of his tribe. Thus, in this magnificent atmosphere, she was morally and nobly brought up.

Juwayriyah got married at a tender age to Musafi` ibn Safwan, one of the youths of Khuza`ah, who was killed along with other polytheists of Banu al-Mustalaq who fought in the Battle of al-Muraysi'. Her story with the Prophet started during the Battle of Banu al-Mustalaq in which her father, Al-Harith, was defeated by the Muslim army.

In this battle, Almighty Allah gave His Messenger and the Muslims resounding victory over the enemies. The Muslims gained booty and took their women as captives. Among those captured was Juwayriyah (may Allah be pleased with her) who was still of tender age.

Her Marriage to the Prophet (peace be upon him)

The following statement of *Umm al-Mu'minin*, `A'ishah, explains the story of Juwayriyah. `A'ishah (may Allah be pleased with her) said, "After the Prophet (peace be upon him) had distributed the captives of Banu al-Mustalaq, Juwayriyah bint al-Harith fell into the lot of Thabit ibn Qays ibn Shammas (or rather that of his cousin), but managed to bargain for her freedom.

Indeed, she was a beautiful lady whom everyone would cherish to have as a wife. She said, 'O Messenger of Allah! I am Juwayriyah bint al-Harith. All about me is very clear to you. I am part of Thabit ibn Qays' share of booty and I have bargained for my freedom (purchasing it by paying a sum of money). Now I need your assistance.' Allah's Messenger (peace be upon him) said to her, *'What if I offer you something better.'* She asked, 'What is it, O Messenger of Allah?' The Prophet said, *'I will pay him on your behalf and marry you.'* She answered, 'I agree.'

Knowing that the Prophet married her, the Companions set free all captives of her tribe, as they then became the in-laws of Allah's Messenger. We have never seen a woman so respected and appreciated as this noble lady whose marriage to the Prophet was a great blessing to her tribe, Banu al-Mustalaq."[1]

A Dream Comes True

Juwayriyah once dreamt that she became the wife of Allah's Messenger (peace be upon him) and she hoped that this would come true. Al-Bayhaqi narrated that Juwayriyah said, "Three nights before the battle, I dreamt that the moon appeared from the direction of Yathrib (Madinah) and fell into my lap, but I decided not to tell anyone about it until Allah's Messenger (peace be upon him) arrived. When we were captured, I hoped the dream to come true. There, the Prophet (peace be upon him) set me free and then married me."[2]

The dream of Juwayriyah (may Allah be pleased with her), came true as she married the Luminous Light; Prophet Muhammad (peace be upon him) and she was very fortunate to be honored by being one of the Mothers of the Believers. Juwayriyah (may Allah be pleased with her) used to recall the happy moment when the Prophet (peace be upon him) said to her, "*...and marry you.*" It was so kind of the Prophet to pay on her behalf, to set her free, and to marry her. Juwayriyah (may Allah be pleased with her) was really a blessed lady among her tribe and her marriage was another blessing for all of them for it resulted in their embracing Islam. Juwayriyah got married to the Prophet when she was twenty years old. She (may Allah be

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 92.
2. Al-Bayhaqi, *Ad-Dala'il*, vol. 4, p. 50.

pleased with her) said, "The Prophet (peace be upon him) married me when I was twenty years of age."[1] Then Juwayriyah (may Allah be pleased with her) entered her matrimonial home where an apartment was built for her besides that of her sisters (The Mothers of the Believers) i.e. the Prophet's wives.

The Great Choice

It was narrated that when the Messenger of Allah (peace be upon him) left the place of Banu al-Mustalaq with Juwayriyah and his soldiers, he left Juwayriyah in the care of a man of the *Ansar* (the helpers). So when the Messenger of Allah (peace be upon him) reached Madinah, Juwayriyah's father, al-Harith, offered him a ransom to free his daughter. At a place called al-`Aqiq, al-Harith checked his camels which would be offered as ransom, and kept two of them hidden at one of al-`Aqiq valleys. Al-Harith then came to the Prophet (peace be upon him) and said, "O Muhammad! You captured my daughter and this is her ransom." Allah's Messenger (peace be upon him) said, *"What about the two camels you kept hidden at al-`Aqiq valley at such and such place?"* Thereupon, al-Harith announced his embracing Islam saying, "I bear witness that there is no god worthy to be worshiped save Allah and that you (Muhammad) are the Messenger of Allah. By Allah, there was none watching me but Allah alone." Al-Harith embraced Islam with his two sons and some of his people. He then brought the two camels and gave them to the Prophet (peace be upon him) who released his daughter. She embraced Islam and was so devoted to Allah. The

1. Adh-Dhahabi, *Siyar A`lam an-Nubala* , vol. 2, p. 263.

Prophet (peace be upon him) asked her father for her hand in marriage and paid four hundred dirhams as her dowry.[1]

It was also reported that Juwayriyah's father said, "O Muhammad! My daughter was captured and this is her ransom. Such a noble lady should never be captured, so set her free." The Prophet (peace be upon him) said, *"Do you not think it is better if we let her make the decision herself* (whether to go or to stay)*?"* Al-Harith answered in the affirmative. When he came to inform Juwayriyah of it, she replied, "I accept Allah and His Messenger."[2]

The Wisdom behind the Prophet's Marriage to Juwayriyah

The aim of the Messenger of Allah to marry Juwayriyah was mainly to propagate and extend the word of Monotheism to every corner. Even though Juwayriyah was beautiful, and some of the Prophet's other wives were even more beautiful, the criteria for marriage, according to the Islamic legal system, must not be based on one's physical beauty only.

We all know that Juwayriyah was the daughter of the leader of her tribe and she was part of Thabit ibn Qays' booty. She bargained for her freedom, but because of her nobility and that of her father, Thabit asked her to pay an exorbitant sum of money as a ransom. She asked the Prophet to help her, and he did by paying her ransom and then marrying her.

Had it been that the Prophet wanted her for her beauty, he (peace be upon him) would have selected her before distributing

1. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 4, p. 9.
2. Ibn Hajar, *Al-Isabah*, vol. 4, p. 265.

the booty. However, the Prophet's marriage to her was far beyond that. It was for a noble cause, to influence her tribe to embrace Islam.

So, it was a noble cause the Prophet (peace be upon him) had in mind. He did all this to attain people's support, attracting their attention to his call and seeing different tribes responding to it, and these objectives were achieved. In light of this, the Prophet (peace be upon him) catered only for the interest of Islam and not self-prejudice or personal aspiration to satisfy any sexual desire as misconceived by some orientalists and westerners.

The Prophet's marriage to Juwayriyah was graced and blessed by Allah, because of the sincerity that characterized the Prophet's act. Moreover, the intended objective was achieved as all the members of Banu al-Mustalaq, including Juwayriyah's father, embraced Islam.

Could this have happened if Juwayriyah had remained in the captive of Thabit ibn Qays?!

Her Life with the Prophet (peace be upon him)

Juwayriyah (may Allah be pleased with her) lived with the Prophet (peace be upon him) and it was a blissful and enjoyable period of her life as she lived in the atmosphere which influenced her religiousness and righteousness more.

`Abd Allah ibn `Abbas narrated on the authority of *Umm al-Mu'minin*, Juwayriyah, that the Prophet (peace be upon him) passed by her in the morning while she was in her mosque (a private place for her worship). He (peace be upon him) again passed by her in the afternoon and said to her, *"Are you still busy*

with your worship?" She answered "Yes". Then the Prophet added, *"Let me teach you the supplications you should recite, Glory be to Allah as much as the number of His creation (thrice), Glory be to Allah as He would love to be worshiped (thrice), and Glory be to Allah as much as the number of His Divine Words (thrice)."*[1] In another version of the same narration, it was narrated that the Prophet (peace be upon him) said, *"After I left you (in the morning), I made four supplications that if compared with what you have said today, they will excel them in reward: Glory and praise be to Allah as much as the number of His creations, His Exalted pleasure, the Magnificence of His Throne and the number of His Words."*[2]

These Prophetic statements prove Juwayriyah's nobility and piety.

Juwayriyah occupied herself with the same things that occupied the Prophet (peace be upon him). The Muslim women are expected to do the same for they need this type of spiritual discipline and faith especially at this time when people have been captivated and enslaved by temptations and material gains.

Thus, an ideal and pious Muslim lady should try to learn some supplications and prayers narrated from the Prophet (peace be upon him) and stick to them at all times to make her mind submit entirely to Almighty Allah.

The Prophet (peace be upon him) loved Juwayriyah for her commitment to worshiping Allah and he encouraged this course of action. He (peace be upon him) used to guide her on this and teach her more rewardable acts of worship so as to be accepted

1. Ahmad, vol. 6, p. 325.
2. Muslim, Dhikr and Du`a', vol. 17, p. 44, *hadith* No. 2726.

by Allah Almighty. Once, the Prophet (peace be upon him) came to her on a Friday as she was fasting, the Prophet (peace be upon him) asked, *"Did you fast yesterday?"* She replied, "No". Allah's Messenger added, *"Are you going to fast tomorrow?"* She answered, "No." Then he (peace be upon him) said, *"Then, break your fast."* By this, the Prophet (peace be upon him) taught her that fasting on Friday only is not allowed. For it is the Feast Day for all Muslims. Whoever wants to fast on Friday should do so by fasting a day before or after it.

Her Contributions towards *Jihad*

Allah gave Juwayriyah the nobility to participate in fighting in His cause. She accompanied and assisted the Prophet in some of his battles. It was narrated that on the Day of Khaybar, the Prophet (peace be upon him) gave Juwayriyah 80 "*Wasaq*" (609. 84 Kilograms) of dates and 20 "*Wasaq*" of wheat.

She also performed *Hajj* and *`Umrah* with Allah's Messenger (peace be upon him).[1]

Memoirs

Juwayriyah was very grateful to Allah for guiding her to Islam and enabling her to marry the Prophet (peace be upon him). Juwayriyah said, "The Prophet (peace be upon him) arrived in our midst while we were in al-Muraysi`, and I heard my father saying, "Here comes a message we cannot accept." Then she added, "I saw many people, whose enormous numbers are beyond description, but later, after I embraced Islam and married the Messenger of Allah (peace be upon him) I realized

1. Al-Bukhari, As-Sawm, vol. 4, p. 273.

that the number of Muslims was not as perceived, and that what I witnessed was dread with which Almighty Allah frightened the Polytheists."[1]

Her Life after the Death of the Prophet (peace be upon him)

When the Messenger of Allah (peace be upon him) became seriously ill, he sought the approval of his wives (may Allah be pleased with them), including Juwayriyah, to stay in `A'ishah's house and receive treatment. They all accepted. Juwayriyah often paid him a visit from time to time to check him and sit with him for a while. Whenever she was alone, she used to weep bitterly invoking Almighty Allah to relieve the pains and ailment of the Prophet (peace be upon him).

On the day the Prophet died, Juwayriyah was among those who were with him. She was the nearest person to his deathbed and the nearest wife beside him. The Prophet (peace be upon him) passed away being greatly pleased with her. Juwayriyah received this grievous loss with calmness and strong faith.

After the passage of time, Juwayriyah (may Allah be pleased with her) witnessed the era of the Rightly-Guided Caliphs who accorded her great honor and gave her due share and portion from the Muslim Treasury. She did not hesitate to spend her share on the poor and the needy. Abu Bakr, in his caliphate, used to give money to the Prophet's wives on an equal basis, but when `Umar succeeded him as Caliph and the state was blessed with even larger contributions, thus, the sources of income of the Islamic state increased and the Treasury replete with money.

1. Al-Bayhaqi, *Dala'il an-Nubuwwah*, vol. 4, p. 47.

`Umar (may Allah be pleased with him) said, "Abu Bakr had his own way of distributing the wealth and I also have my own way." He then ordered that each wife of the Prophet (peace be upon him) should be given twelve thousand dirhams, except Safiyyah bint Huyayy and Juwayriyah bint al-Harith (may Allah be pleased with them) who were given six thousand dirhams each, but they both refused the amount.

Later, `Umar replied and said, "I gave the other wives of the Prophet twelve thousand dirhams for they emigrated with the Prophet (peace be upon him)." They both replied, "`Umar, you did not give them this amount because they emigrated with the Prophet but because of their position to the Prophet, despite that we were equal in his sight."

At this point, `A'ishah added, "Allah's Messenger (peace be upon him) used to distribute things equally to us." `Umar was convinced and agreed to give them all equal amounts.

Her Death

Juwayriyah lived until the time of Mu`awiyah ibn Abu Sufyan which means that she witnessed the period of the Rightly-Guided Caliphs with the other wives of the Prophet (peace be upon him).

According to the majority of *`Ulama'* (Muslim scholars), Juwayriyah (may Allah be pleased with her) died in the month of Rabi` al-Awwal 56 AH at the age of seventy. Marawan ibn al-Hakam, the governor of Madinah was ordered by Mu`awiyah to perform the Funeral Prayer for her.[1] Her funeral was

1. Ibn al-`Imad, *Shadharat adh-Dhahab*, vol. 1, p. 56.

attended by a large number of people. She was buried at al-Baqi` where she was laid to rest beside the Mothers of the Believers.

According to another opinion, she died in the year 50 AH at the age of sixty-five.[1]

Her Nobility

We have already seen how gifted and blessed she was. `A'ishah (may Allah be pleased with her) said, "I have never seen a lady more blessing to her tribe than Juwayriyah, for after she married the Prophet (peace be upon him) people of a hundred family among Banu al-Mustalaq were set free. This was her first sign of nobility.

In addition to this, she loved to give charity, to show magnanimity to people in anticipation of Allah's content. Narrated Jabir ibn `Abd Allah (may Allah be pleased with him) that Juwayriyah said to the Prophet (peace be upon him), "I want to free this boy," to which the Prophet (peace be upon him) replied, "*Send him to your uncle who is in the desert to take care of him; this will give you more reward.*"[2]

Juwayriyah was one of the Prophet's wives who were after his demise a fountainhead of teaching and giving Juristic opinions to the Muslims.

Some Prophetic sayings were narrated from her by some notable early scholars, like `Abd Allah ibn `Abbas, Jabir ibn `Abd Allah, `Abd Allah ibn `Umar, `Ubayd ibn as-Sibaq,

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 95.

2. Al-Bazzar, *Kashf al-Astar fi al-Birr wa as-Silah*, vol. 2, p. 374.

Kurayb, Mujahid, Abu Ayyub Yahya ibn Malik al-Azdy, and others.

It was reported that she narrated seven *hadith*s. Of these seven, one is reported by al-Bukhari and two by Muslim.

Umm Al-Mu'minin

Safiyyah Bint Huyayy

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Safiyyah Bint Huyayy

(May Allah Be Pleased With Her)

Safiyyah bint Huyayy was a wife of the Prophet (peace be upon him) and one of *Ummhat al-Mu'minin*. She is a descendant of Harun, the Messenger of Allah and the brother of Musa (peace be upon him).

Name and Lineage

Her father was Huyayy ibn Akhtab ibn Sa`yah, the leader of the Jews and the archenemy of the Prophet (peace be upon him). Huyayy belonged to Banu an-Nadir and was among those who were expelled by the Messenger of Allah out of Madinah because of their violating their pledge with him. He moved to Khaybar and stayed there. However, he did not stop plotting against the Prophet (peace be upon him) nor gave up laying snares for him. He inflamed Quraysh and the confederates with anger and hatred against the Messenger of Allah. He, moreover, led Banu Quraydhah against the Prophet (peace be upon him)

until they too violated their pledge with the Prophet and there was his end with them all.

As for her mother, she was Barrah bint Samu'al al-Quradhiyyah. She belonged to Banu Isra'il, a descendant of the grandson Lawa ibn Ya`qub. She did not embrace Islam and it might be that she died as a disbeliever.

Her Childhood

When the Prophet (peace be upon him) emigrated to Madinah, Safiyyah (may Allah be pleased with her) was a little girl but aware of the surrounding events. Here is Safiyyah relating a dialogue that took place between her father and her uncle Abu Yasir after they visited the Prophet (peace be upon him) in Madinah.

Safiyyah says, "I was my father's and my uncle's favorite child. When the Messenger of Allah (peace be upon him) came to Madinah and stayed at Quba', my parents went to him at night and when they returned they looked disconcerted and worn out. I received them cheerfully but to my surprise no one of them turned to me. They were so grieved that they did not feel my presence. I heard my uncle, Abu Yasir, saying to my father, 'Is it really him?' He said, 'Yes, by Allah'. My uncle said, 'Can you recognize him and confirm this?' He said, 'Yes'. My uncle said, 'How do you feel towards him?' He said, 'By Allah I shall be his enemy as long as I live.'"[1]

This story illustrates Safiyyah's awareness and intelligence. It also shows that the Jews had known of the Prophet's

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1. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 2, pp. 257-258.

prophethood, and knew him as well as they knew their children. Nevertheless they harbored feelings of hatred and bitterness for Islam and for the Prophet (peace be upon him). The story in addition to this shows the great enmity and hatred that Huyayy felt against the Messenger of Allah. Safiyyah did not inherit anything from her father because Allah (the Glorified and Exalted) made her heart ready for Islam and prepared her soul for faith.

Her Upbringing

Safiyyah (may Allah be pleased with her) was brought up in the house of the Jews' leader, Huyayy ibn Akhtab. She was of a great beauty and noble descent and she was sensible and religious.[1] When she reached physical maturity and became a woman in the full meaning of the word, the knight and the poet of her people, Salam ibn Mashkam al-Quradhyy married her. Their life, however, did not last for long. Thereafter, she was married to Kinanah ibn Abu al-Haqiq an-Nudaryy, the owner of the greatest fort in Khaybar, who was a very wealthy and noble man among his people and who was killed on the Day of Khaybar.

Safiyyah and the Battle of Khaybar

The Battle of Khaybar was the starting point from which the story of Safiyyah and the Messenger of Allah (peace be upon him) began. In this Battle the Arabian Peninsula was purified once and for all from the Jews when Allah supported His Prophet with victory and made him open it fort by fort. The

1. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 231.

Muslims took the Jews' money as war booty and captured their women. Among their captives were Safiyyah bint Huyayy and one of her female paternal cousins. Safiyyah's age was no more than eighteen years.

Her Marriage to the Prophet (peace be upon him)

Safiyyah (may Allah be pleased with her) embraced Islam on the Day of Khaybar. There were gathered the prisoners of war. The great Companion, Dihyah al-Kalbi, came and said to the Prophet (peace be upon him), "Messenger of Allah, would you bestow upon me a girl from the female captives." The Prophet (peace be upon him) said, *"Go and get (any) one of them."* He chose Safiyyah bint Huyayy. There came a person to Allah's Prophet (peace be upon him) saying to him, "O Messenger of Allah, you have bestowed Safiyyah bint Huyayy, the Lady of Quraydhah and an-Nadir upon Dihyah but she is worthy of you only." The Prophet (peace be upon him) said, *"Call him along with her."* When Allah's Prophet saw her he said, *"Take any other woman from among the captives."* As a result, Dihayah went and chose the sister of Kinanah ibn Abu al-Haqiq, the ex-husband of Safiyyah.[1]

The Prophet (peace be upon him) then gave Safiyyah the freedom to choose whether to be set free and return to her people or to embrace Islam and be married to him. With great pleasure Safiyyah said, "I choose Allah and His Messenger." The Prophet (peace be upon him) set her free and that was her dowry. Safiyyah then said, "O Messenger of Allah, I had loved Islam long before you invited me to embrace it. I have no desire

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1. Muslim, An-Nikah, vol. 9, pp. 215- 224.

in the Jewish religion. You gave me the freedom to choose between polytheism and Islam. I choose Allah and His Messenger who are more precious to me than getting my freedom and returning back to my people."

Thus willingly and with great conviction and content Safiyyah (may Allah be pleased with her) chose to embrace Islam. Though she loved Islam since she was twelve years old, Safiyyah did not dare to declare her feelings in such a corrupted atmosphere, which was full of hatred and enmity towards Islam and towards the Messenger of Allah. She deeply resented her father's and uncle's attitude when they both acknowledged Muhammad as the expected Prophet but insisted on waging a war against him. Since that time, Safiyyah started to love Islam and to love the Prophet (peace be upon him). Eventually, on the Day of Khaybar she had the chance to declare aloud her choice of Allah and His Messenger and to join the Islamic society.

This situation marked the pure instinct, the great wisdom and the sound perception that were inherent in Safiyyah (may Allah be pleased with her).

We may say that through the experiments of the educators and *Du`ah* (the advocators of Islam) it has been proved that a woman, owing to her sensitivity and her deep perception of things, is more interested in and more influenced by religion than a man and that is why the reformers and *Du`ah* must pay major attention to her.

Safiyyah and the Consummation of Marriage

Six miles away from Khaybar, the Prophet (peace be upon him) wanted to consummate marriage with Safiyyah (may Allah

be pleased with her) but she refused. The Prophet (peace be upon him) felt offended by her attitude and went on with his way to Madinah. He then stopped at as-Sahba' to take a rest and there um Sulaym prepared the bride Safiyyah for the Prophet (peace be upon him) and took her to him. Safiyyah was of great beauty, the prettiest among women, as Umm Sanan al-'Aslamiyyah said.

When the Prophet (peace be upon him) consummated marriage with Safiyyah he asked her about the reason for her refusal at first. She told him that since they were near the Jews, she only feared that they might harm him (peace be upon him). This noble motive removed any feeling of offence from the Prophet's heart and increased the Prophet's love and appreciation for her.

Here is *Umm al-Mu'minin,* Safiyyah, relates those moments when she hated the Prophet (peace be upon him) for killing her father and her ex-husband. He (peace be upon him) apologized to her saying, *"Your father charged the Arabs against me and committed heinous act,"* - he apologized to the extent that made Safiyyah get rid of her bitterness against him (peace be upon him).[1]

The Banquet of Marriage

Anas (may Allah be pleased with him) said, "When we reached Khaybar by Allah's support, the Prophet (peace be upon him) opened its fort. He (peace be upon him) heard about the beauty of Safiyyah bint Huyayy who was still a bride when her husband was killed in the battle. The Prophet (peace be upon

1. Al-Bayhaqi, *Dala'il an-Nubuwwah*, vol. 4, p. 230.

him) chose her for himself and when we reached as-Sahba', he (peace be upon him) consummated marriage with her. He then made some sort of food that contained dried dates and cooking butter. He told me to distribute it among the people around us, and this was the banquet of his marriage to Safiyyah.

The Vision of Safiyyah

When the Prophet (peace be upon him) consummated marriage with Safiyyah he saw greenness in her eyes. He asked her about it. Safiyyah said, "It was caused by my ex-husband when I told him of my dream in which I saw as if a moon had fallen into my lap, he slapped me and said, 'Do you aspire to marry the king of Yathrib?'"[1]

Abu Ayyub Guarding the Prophet (peace be upon him)

Ibn Isahq said, "The Prophet (peace be upon him) consummated marriage with Safiyyah in his tent between Khaybar and Madinah. Abu Ayyub kept holding his sword all night long guarding the Prophet and walking around his tent. In the morning the Prophet (peace be upon him) saw him and said, *'O Abu Ayyub, what is it with you?'* He said, 'O Messenger of Allah, I was afraid that this woman whom you have killed her father, husband, and people, and who were a disbeliever not long time ago might harm you.' It was then said that the Prophet (peace be upon him) said, *'O Allah, guard Abu Ayyub just as he spent the night guarding me.'*"[2]

1. At-Tabarani, *Al-Mu`jam al-Kabir*, vol. 24, p. 67.
2. Ibn Hisham, *As-Sirah an-Nabawiyyah*, vol. 4, pp. 44-45.

The Wisdom behind This Marriage

This blessed marriage of the Prophet (peace be upon him) and Safiyyah (may Allah be pleased with her) was predestined by Allah (the Exalted and Glorified). Safiyyah saw it in her vision while sleeping.

While distributing the war booty and the female prisoners, the companions (may Allah be pleased with them all) felt that it was too overwhelming for any of them to have Safiyyah for himself. Knowing that Safiyyah was the Lady of Banu an-Nadir and Banu Quraydhah and the daughter of their leader and master, the Companions realized that she was worthy only of the Prophet (peace be upon him). Approving of their opinion, the Prophet (peace be upon him) set Safiyyah free and married her. Her emancipation was her dowry and this was the best dowry she could ever have because the Prophet wanted to honor her and ease her grief.

With marrying Safiyyah, the Prophet (peace be upon him) aimed at ending the enmity and hostility adopted by the Jews against him and against Islam, all the way long, but alas they went on with their hatred for Islam and for the Prophet simply because it was their natural disposition to be malicious and stubborn.[1]

Conditions of Marrying the Female *Kitabis*

It is worthy mentioning that marrying the female *Kitabi*s (the female Christians and Jews) has specific rulings. The majority of the Muslim scholars authorize such a marriage and their proof here is the verse where Almighty Allah says,

1. See Muhammad M. as-Sawwaf, *Zawjat ar-Rasul at-Tahirat wa Hikmat T`adudihinn*, pp. 76-79.

﴾*(Lawful to you in marriage) are not only the women who are believers, but chaste women among the People of the Book revealed before your time when you give them their dowries, and desire chastity, not lewdness, taking as lovers.*﴿

(Al-Ma'idah: 5)

However, this authorization is restricted by a number of conditions that must not be overlooked. The conditions are as follows:

The First Condition

Making sure that the woman is an authentic real *Kitabi.* She must be of a religion that is originally from Allah; in other words, she must be Jewish or Christian. This means that she believes in Allah and in His Messengers and in the Hereafter. She must not be atheist or apostate.

The Second Condition

The woman must be chaste, virtuous, and of an unblemished reputation because Allah, the Almighty, says, ﴾*... Chaste women among the people of the Book...*﴿ (Al-Ma'idah: 5) Ibn Kathir interpreted this verse saying that Allah here means that the female *Kitabi* whom the Muslim is allowed to marry must be chaste and must not have committed adultery. She must be virtuous, righteous, and free from any suspicious behavior.(1)

The Third Condition

The woman must not belong to people who adopt hostility and enmity against the Muslims. That is why the Muslim scholars

1. Ibn Kathir, *Tafsir al-Qur'an al-`Azhim*, vol. 2, p. 20.

differed concerning marrying *adh-Dhimmiyyah* (a free non-Muslim woman who lives in a Muslim country) and *Harbiyyah* woman (a free non-Muslim woman whose people are engaging war against Muslims). They authorized marrying the former but prohibited marrying the latter. This is the opinion of Ibn `Abbas, `Ali ibn Abu Talib, and Abu Bakr ibn al-`Arabi. To support his opinion, Ibn al-`Arabi quoted the verse that reads, ﴾*You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger...*﴿ (Al-Mujadalah: 22).

The Fourth Condition

Marrying a female *Kitabi* must not give way to temptation nor cause harmfulness whether definitely or speculatively. As similar to all allowable things, marrying female *Kitabi* is permitted so long as it bears no harm. In this regard the Prophet (peace be upon him) said, *"No harm shall be inflicted or reciprocated (in Islam)."*[1]

This marriage would lessen marriage opportunity of Muslim girls and put temptation in their ways. Thus, in our age, marrying non-Muslim women must be interdicted unless it is for an obliging necessity or for a dire need. So we must follow the rule that says that fending off corruption is prior to achieving one's welfare."[2]

Her Life with the Prophet (peace be upon him)

Safiyyah settled down with the Prophet (peace be upon him) in Madinah. Anas (may Allah be pleased with him) said, "We

1. Ad-Dar Qutni, *Musnad*, vol. 3, p 77.
2. For more information you can refer to Dr. Yusuf al-Qaradawi, *Fatawa Mu`asirah*, vol. 1, pp. 466-476.

were thrilled on seeing the walls of Madinah so we hurried to reach it fast. Safiyyah was riding behind the Prophet (peace be upon him) and when his mount stumbled they both fell down. We did not look at them until the Prophet (peace be upon him) rose up and covered Safiyyah. Therefore, he (peace be upon him) said, *"We are not injured."* The slaves of his wives then came out to see Safiyyah and rejoice at her falling.(1)

The Prophet (peace be upon him) then took Safiyyah to one of the houses of his Companion, Harithah ibn an-Nu`man al-'Ansari who was also his neighbor and they both shared one kiln to make the bread in.

The *Ansari* women then came up to see Safiyyah (may Allah be pleased with her) and to congratulate her for the blessed marriage. The Prophet (peace be upon him) saw `A'ishah going out veiled and walking carefully. He (peace be upon him) followed her and saw her entering the house of Harithah ibn an-Nu`man. He (peace be upon him) waited for her until she came out and then he said to her, *"O shuqayra',*(2) *how did you find her?"* She said, "I found a Jewish". The Prophet (peace be upon him) said, *"Do not say so, as she embraced Islam and proved good in faith."*(3)

Umm Sanan (may Allah be pleased with her) said, "After the Battle of Khaybar we came to Madinah and went to see Safiyyah first at her house. There I saw four of the Prophet's wives veiled. They were Zaynab bint Jahsh, Hafsah, `A'ishah and Juwayriyah. I heard Zaynab saying to Juwayriyah, "O bint

1. Muslim, An-Nikah, vol. 9, pp. 226-227, *hadith* No. 1428.
2. Shuqayra' indicates one who has bloodlines of face that adds more beauty, and the Prophet called her using this nickname to release her falling in such situation. (Revisor)
3. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, pp. 236-237.

al-Harith, I can confirm that this female slave will defeat us and win the Prophet (peace be upon him) for herself". Juwayriyah said, "No, she is not of the kind privileged by the husbands."[1]

Safiyyah (may Allah be pleased with her) then moved to the house of the Prophet (peace be upon him). He loved, appreciated and honored her (peace be upon him) to the extent that he made her say, "I have never seen a good-natured person as the Messenger of Allah (peace be upon him).[2]

Safiyyah (may Allah be pleased with her) established a warm and sympathetic relation with the Prophet's (peace be upon him) household. She presented Fatimah az-Zahra' a gift of jewels expressing her affection to her, and she also gave some of the Prophet's wives gifts from her jewels that she brought with her from Khaybar.[3]

The Prophet (peace be upon him) always defended her and used to express his love for her explicitly. Whenever any of his wives annoyed her, he would always soothe her. For example, one day Hafsah said about Safiyyah that she was a daughter of a Jewish, a statement that hurt Safiyyah and made her weep. When the Prophet (peace be upon him) saw her weeping he said to her, "*What makes you weep?*" She said, "Hafsah said to me that I am daughter of a Jewish." So the Prophet (peace be upon him) soothed her saying, *"How could she take superiority over you while you are a daughter of a Prophet, your uncle is a Prophet, and you are married to a Prophet?"* Then he said, *"O Hafsah, fear Allah"*.[4]

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 100.
2. Abu Ya`la al-Mawsili, *Musnad*, vol. 13, p. 38.
3. Ibn Sa`d, *Tabaqat*, vol. 8, p. 100.
4. At-Tirmidhi, Al-Manaqib, vol. 5, p. 666, *hadith* No. 3894.

Her Travels with the Prophet (peace be upon him)

Whenever the Prophet (peace be upon him), went for a battle, he used to choose by lot from his wives to see who would go with him. And, he used to give those who go with him a share from the booty.

In her travels with the Messenger of Allah (peace be upon him) Safiyyah experienced many situations that are worthy of mentioning. For example, once the Prophet traveled accompanying both Safiyyah and Umm Salamah. The Prophet (peace be upon him) approached the howdah of Safiyyah mistaking it for that of Umm Salamah, and it was the day of the latter. He went on speaking with Safiyyah and this aroused the jealousy of Umm Salamah. When the Prophet realized that he was speaking to Safiyyah he went to Umm Salamah who said, "How can you talk to the daughter of the Jewish on my day?" Umm Salamah then said, "I then regretted for saying so and I asked the Messenger of Allah (peace be upon him) to pray to Allah to forgive me my saying as it was only jealousy that made me say it.[1] Another situation was with Zaynab bint Jahsh. Both, she and Safiyyah, went with the Prophet (peace be upon him) on one of his travels and the camel of Safiyyah fell sick. The Prophet (peace be upon him) said to Zaynab, *"The camel of Safiyyah has fallen sick, what about giving her one of your camels?"* She said, "Never should I give it to such a Jewish woman. The Prophet (peace be upon him) became angry with her and he did not approach her for two or three months.[2]

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 76.
2. Ahmad, vol. 6, pp. 336-337.

It was said that the Prophet (peace be upon him) became real angry with Zaynab (may Allah be pleased with her) for what she said. He (peace be upon him) got angry for the sake of Allah since he could never approve of any kind of oppression for he only feared Allah and this was a good lesson for Zaynab.

An Inherent Nature and a Wise Treatment

Such situations that took place among the Prophet's wives were something natural and had it not been for them, the Muslim women would not learn from the Prophet's life with his wives. So we can say that the Prophet's life is a living example for all Muslims to learn from.

Nevertheless, despite all the jealousy that existed among the wives of the Prophet (peace be upon him), every one of them knew her duties towards her other sisters. They lived in a loving peaceful atmosphere observing the guidance of the Prophet (peace be upon him) and never disobeying his orders. Never had they harbored any bad feelings against one another and here we find `A'ishah relating a situation that proves this. The Messenger of Allah (peace be upon him) was, once, angry with Safiyyah and so Safiyyah went to `A'ishah and said to her, "Could you make the Prophet (peace be upon him) forgive me and I would give up my day for you?" `A'ishah said, "Yes." `A'ishah then took her yellow veil and perfumed it and then sat beside the Prophet (peace be upon him) who said, *"O `A'ishah, keep away from me, it is not your day"*. `A'ishah said, "It is Allah's Grace and He bestows it upon whomever He wants," and then she told him the whole matter and he forgave Safiyyah.[1]

1. Ibn Majah, An-Nikah, vol. 1, p. 634.

This situation shows the greatness of *Ummahat al-Mu'minin* for here is `A'ishah trying to make the Prophet (peace be upon him) forgive Safiyyah despite her being jealous of her and here is Safiyyah giving up her day for `A'ishah seeking the Prophet's content.

Her Virtues

Safiyyah (may Allah be pleased with her) was characterized by a number of merits and virtues. She was noble, sensible, beautiful, and religious and her greatest merit was her marriage to the Prophet (peace be upon him).(1)

Telling the Truth

The Prophet (peace be upon him) acknowledged the honesty of Safiyyah and what a great acknowledgment it was as it came from the most honest person on earth. Zayd ibn 'Aslam (may Allah be pleased with him) said, "When the Prophet (peace be upon him) was so sick and on the verge of death his wives gathered around him. Safiyyah bint Huyayy said, 'O Messenger of Allah, by Allah, I would like to be in your place.' Hearing her utterance, the Prophet's wives winked at her. The Prophet (peace be upon him) saw them and said, '*Rinse your mouths.*' They said, 'For what, Messenger of Allah?' He said, '*For your winking at her, by Allah, she is telling the truth.*' "(2)

She Is None But Safiyyah

Once, Safiyyah went to the Prophet while he was in *I`tikaf.* When she returned, the Prophet accompanied her. Two *Ansari*

1. Adh-Dhahabi, *Siyar A`lam an-Nubala'* , vol. 2, p. 232.
2. Ibn Sa`d, *Tabaqat*, vol. 8, p. 101.

men passed by them. When the Prophet noticed them, he said, *"Come here. She is none but Safiyyah."* They wondered saying, "Glory be to Allah!," and they found it too unworthy to disturb the Prophet (peace be upon him) in such a manner but he calmed them and said, *"Satan circulates in the body of Adam's offspring as his blood circulates in it so I feared that it may whisper evil to you."*[1]

It was an honor for Safiyyah that the Prophet (peace be upon him) accompanied her and he wanted also to show her that he appreciated her company. In short, he (peace be upon him) could not miss such a situation to express his love and affection for his wife, Safiyyah.

The Prophet (peace be upon him) used to treat Safiyyah with courteousness, gentleness, and affection. Safiyyah (may Allah be pleased with her) said, "The Messenger of Allah (peace be upon him) went to *Hajj* with his wives. On the way my camel knelt down for it was the weakest among all the other camels and so I wept. The Prophet (peace be upon him) came to me and wiped away my tears with his dress and hands. The more he asked me not to weep the more I went on weeping."[2]

The Prophet (peace be upon him) also determined to delay the departure of the pilgrims with him for the sake of Safiyyah.

`A'ishah (may Allah be pleased with her) said, "We were afraid that Safiyyah might menstruate before performing *Tawaf al-'Ifadah.*" She added, "The Prophet (peace be upon him) came to us and asked, *"Would Safiyyah make us wait for her?"* We said, "She had performed *Tawaf al-'Ifadah.*" He said, *"Then she would not."*[3]

1. Al-Bukhari, I`tikaf, vol. 4,
2. Ahamd, vol. 6, p. 337.
3. Al-Bukhari, Al-Hajj, vol. 3, p. 685.

Safiyyah the Humble Worshiper

Safiyyah (may Allah be pleased with her) was a humble worshiper and a pious believer. About her ibn Kathir said, "She was one of the best women in her worship, piousness, asceticism, devoutness, and charity.[1]

She (may Allah be pleased with her) used to remember Allah all the time. Here her slave, Kinanah, said, "I heard Safiyyah saying, "The Messenger of Allah (peace be upon him) one day came to me and found me glorifying Allah using four thousand date pits. He (peace be upon him) said, '*Shall I teach you a better way for glorifying Allah?*' She said, 'Teach me.' He (peace be upon him) said, '*Say, Subhana Allah (Glory be to Allah) as numerous as the number of His creatures.*'"[2] Safiyyah also was intensely so much interested in her Lord's Book, the Qur'an. She used to recite it with deep contemplation and with great humility and listen to its verses. Here `Abd Allah ibn `Ubaydah said, "A group of people gathered in the room of Safiyyah, a wife of the Prophet (peace be upon him). They remembered Allah, recited the Qur'an and prostrated. Safiyyah called them saying, 'You prostrated and recited the Qur'an but where is your weeping (out of fearing Allah)?'"[3]

A Muslim woman must devote herself to worshiping Allah (Glorified and Exalted be He). She must also recite the Qur'an often in deep meditation and contemplation and she must set for herself a section of the Qur'an to be recited daily.

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1. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 8, p. 47.
2. At-Tirmidhi, Ad-Da`awat, vol. 5, p. 519.
3. Abu Nu`aym al-Asbahani, *Hilyat al-Awliya'*, vol. 2, p. 55.

Safiyyah and the Prophet's Moral Example

Safiyyah (may Allah be pleased with her) acquired many good qualities from the Prophet (peace be upon him). She acquired virtue, good morals, and fine manners from him (peace be upon him). She had all the beautiful qualities that prepared her to be a good model for all Muslim women. `Umar (may Allah be pleased with him) heard from a slave of Safiyyah that the latter loved the Saturdays and that she used to visit the Jews. He sent to Safiyyah and asked her about what he had heard and so she said, "As for Saturday I never loved it since Allah has recompensed me with Friday and as for the Jews, I have relatives among them and so I must maintain a close and continuous relation with my kin." She then said to her slave, "What made you do what you did?" She said, "It is Satan," and so Safiyyah said to her, "Go away for you are free."

This is how a sensible Muslim woman must be. She must be forbearing and she must tame and control herself upon suppressing her anger, and forgiving and pardoning whoever mistreats her because Almighty Allah says, ﴿*... Who restrain anger, and pardon (all) men; for Allah loves those who do good.*﴾ ('Al `Imran: 134). These are the good qualities that Allah wants His believing servants to acquire.

Her Generosity

Safiyyah (may Allah be pleased with her) was a very charitable and generous woman. She used to give out and spend whatever she had for the sake of Allah to the extent that she gave out a house that she had when she was still alive.(1)

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 102.

Safiyyah and the *Fitnah*

The way Safiyyah dealt with `Uthman ibn `Affan showed her virtue, her generosity, her deep insight, and her ability to handle things well. Kinanah, the slave of Safiyyah, said, "I was driving the mule of Safiyyah and she was going to `Uthman when al-'Ashtar, not recognizing her, came up in her way and slapped her mule on the face. Her mule knelt down. Safiyyah said to me, "Take me back before I am disgraced by this." She then put wood between her house and that of `Uthman upon which she transferred to him the water and food.[1]

This wonderful situation on Safiyyah's side showed her dissatisfaction with what had happened to `Uthman (may Allah be pleased with him). He was besieged in his house and he was prevented to have water or food Safiyyah stood by him in his ordeal and supported him until he came out through this hardship. She (may Allah be pleased with her) did not spare any effort in helping `Uthman who was chosen by the people to be the Caliph. It was only her true Islam and her love for Allah and His Messenger that drove her to exert all her efforts to put things in order again.

Her Knowledge

Safiyyah (may Allah be pleased with her) tried to quench her thirst for knowledge by being in the company of the Prophet (peace be upon him) as much as she could. She would frequently go to him during his *I`tikaf* at mosque and would frequently accompany him on his travels and battles.

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1. *Ibid.*, p. 101.

She always understood and memorized by heart whatever she heard from the Prophet (peace be upon him) and when she would hear something that she did not know she never hesitated to ask the Prophet (peace be upon him) about it. Thus a Muslim woman should follow the example of Safiyyah. Every Muslim woman should love knowledge and acquire it by all possible means.

Safiyyah (may Allah be pleased with her) reported ten *hadith*s on the authority of the Prophet (peace be upon him) and among those who related the *hadith*s on her authority were her nephew, her slave, Kinanah, her other slave, Yazid ibn Mut`ab, `Ali ibn al-Hussayn, and Muslim ibn Safwan (may Allah be pleased with them all).

Her Death

Safiyyah (may Allah be pleased with her) lived long after the death of the Prophet (peace be upon him). She dedicated her life to worshiping Allah, the Almighty, for she was a firm and strong believer. She lived in the era of the Rightly-Guided Caliphs and she witnessed its events and experienced many ordeals in that era. She was a unique woman and never had she been passive. She always proved to be a patient and forbearing woman, She played an important role in many of the fatal incidents in history, like her strong role in supporting `Uthman ibn `Affan, the Caliph of the Muslims.

In 50 AH Safiyyah (may Allah be pleased with her) passed away at the age of sixty-nine.[1] When `Abd Allah ibn `Abbas heard of her death after his performing the morning prayer, he

1. At-Tirmidhi, Manaqib, vol. 5, p. 665.

prostrated. Though the Prophet (peace be upon him) prohibited the prostration at that time of the day, yet he (peace be upon him) said, "*If you see a sign, you should prostrate.*" Here, `Abd Allah ibn `Abbas said, "And what is a greatest sign would be than the death of the Prophet's wives."[1]

Safiyyah was then buried in al-Baqi` with the rest of *Ummahat al-Mu'minin* and with the daughters of the Prophet (peace be upon him) and her funeral was attended by a number of the great Companions (may Allah be pleased with them all).

1. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 8, p. 47.

Umm Al-Mu'minin

Umm Habibah
Ramlah Bint Abu Sufyan

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Umm Habibah
Ramlah Bint Abu Sufyan

(May Allah Be Pleased With Her)

Name and Lineage

Umm Habibah's father was Abu Sufyan, Sakhr ibn Harb ibn Umayyah, the leader of Makkah and the master of banu Umayyah.

Her mother was Safiyyah bint Abu al-`As al-'Umawiyyah, she was a sister of `Affan ibn Abu al-`As, who was the father of `Uthman ibn `Affan.

Her husband was `Ubayd Allah ibn Jahsh al-'Asdiyy, cousin of the Prophet (peace be upon him) and brother of *Umm al-Mu'minin*, Zaynab bint Jahsh.

Her name was Ramlah but she was frequently called by her nickname, Umm Habibah. She was born seventeen years before the mission of the Prophet (peace be upon him).

Embracing Islam

She and her husband embraced Islam in its very early days and were enumerated among the early Muslims.

Hearing of their embracing Islam, Quraysh flew into a rage and Abu Sufyan, leader of the polytheists, was astounded and could not believe that his own daughter abandoned her fathers' religion for the sake of Islam.

Abu Sufyan never thought that anybody could ever break or disobey his orders so it was a fierce defiance for him when his own daughter ceased worshiping his gods and believed in Allah, the One and Only. He tried with all his might and main to make her return to his religion but it was all in vain for her heart was already saturated with the light of faith.

Abu Sufyan was overwhelmed by grief. He felt disgraced for failing to make his daughter revert to her fathers' religion. And when Quraysh found Abu Sufyan discontented with his daughter and her husband, they waged a war against both Umm Habibah and her husband, consequently, life in Makkah became a nightmare for them.

The Emigration to Abyssinia

When life in Makkah became too difficult and fierce for the Muslims to bear since the polytheists went too far in their tyranny and their enmity towards them, the Prophet (peace be upon him) permitted his followers, among them were Umm Habibah and her husband `Ubayd Allah ibn Jahsh, to emigrate to Abyssinia.

After all these successive hardships, Umm Habibah thought that she would live a calm and peaceful life. She was oblivious to the knowledge that Allah was about to make her go through the most difficult experience she could ever think of and after which she would come out stronger and more faithful.

Settling down in Abyssinia, Umm Habibah continued her worshiping Allah and started raising her daughter upon obeying Allah and His Messenger. On the other hand, however, her husband spent most of his time sitting and talking with the priests there.

One night Umm Habibah saw in her sleep that her husband `Ubayd Allah ibn Jahsh being in a terrible condition and got lost in a deep dark sea. So she woke up terrified and was not able to attain any peace of mind.

Umm Habibah (may Allah be pleased with her) related the story saying, "I saw in my sleep my husband `Ubayd Allah ibn Jahsh in the worst and ugliest image he could ever be. I was terrified. I said, 'By Allah he has changed'. In the morning I found him telling me that he thought about it and decided that the best religion to be adopted is Christianity. I said to him, 'It is not better for you than Islam, and I told him about my vision but he paid me no attention.'[1] He then became wholeheartedly engaged in drinking. He gave Umm Habibah the freedom to choose either to be divorced or to adopt Christianity.

Patience and Persistence

Suddenly, Umm Habibah found herself having to select one out of three choices. The first was to respond to her husband

1. Ibn Hajar, *Al-Isabah* , vol. 4, p. 305.

who wanted her to renounce Islam and embrace Christianity. She knew very well that if she succumbed, the only result would be disgrace in this life and in the life after. How could she do this to herself after she had tasted the sweetness of faith?! This was an impossible option for Umm Habibah.

The second choice was to return to her father who was still a disbeliever and there she would be helpless and live in humiliation.

The third choice was to go on living in Abyssinia as an alien, alone with no family, home, or support.

Overwhelmed by the decision she had to make, Umm Habibah secluded herself from all the people around her. She suffered a fierce conflict between her nature and her faith, and found herself torn between pity and confidence, and fear and security. Eventually she propelled her burden upon Allah, the Almighty, and she took her daughter in her arms and slept.

Favoring Allah's Content over any thing else, Umm Habibah (may Allah be pleased with her) decided to go on living in Abyssinia until Allah accomplished what He had ordained.

It was an extremely strenuous situation for a woman to live alone in exile with a little child depending on a merciless and indifferent husband who was guilty of apostasy and endeavored to make her an apostate too.

Had it not been for her deep faith and her strong conviction and her absolute trust in Allah, the Almighty, she would have been defeated right from the very first moment by frustration and grief, and would not have been a wife of the honorable Prophet (peace be upon him) whose images cross our mind

whenever we remember all the beautiful attributes .In fact, Umm Habibah set a wonderful example of the deep faith in Allah, the true conviction, the beautiful patience and the firm persistence; she decided to keep for faith and reject all joys of this world.

With reference to her husband, he died as an apostate and his ultimate reward was disgrace in this life and in the life hereafter.

A Beautiful Vision

This affliction that Umm Habibah (may Allah be pleased with her) experienced did not last for long as a beatific occurrence was awaiting for her once her *`Iddah* (the prescribed period of waiting during which a woman may not remarry after being divorced or widowed) was completed.

Umm Habibah saw in her sleep that somebody was calling her *Umm al-Mu'minin*. She woke up and she interpreted the vision that the Prophet (peace be upon him) would marry her. Her interpretation of the vision proved to be true. By the time her *`Iddah* ended she found Abrahah, a slave of the Negus (an-Najashi), knocking her door and telling her that the Messenger of Allah (peace be upon him) wrote to the Negus asking for Umm Habibah's hand in marriage. Umm Habibah could not believe herself and was overwhelmed by happiness and joy. She soon took off all the jewels she was wearing and gave them to Abrahah as reward for the good tidings she had brought her. She then chose Khalid ibn Sa`id ibn al-`As to be her guardian in marriage. She felt that she was the most fortunate woman on earth; how could she not feel so while she would be married to the greatest man on earth?

The Wedding Ceremony

The companions who were living in Abyssinia gathered in the palace of the Negus to witness the marriage of Umm Habibah to the Messenger of Allah (peace be upon him). Among those who attended the wedding ceremony were Ja`far ibn Abu Talib, Khalid ibn Sa`id ibn al-`As, and `Abd Allah ibn Hudhafah as-Sahmiyy.

The Negus started the ceremony by delivering a speech. He said, "Thanks to Allah, the Most High, the Peace, the Supreme Believer, the Supreme Hegemonic, the Almighty, and the Sublime Potentate. I testify that there is no god but Allah and that Muhammad is His Servant and Messenger and that he is the Prophet mentioned by `Isa ibn Maryam. Now the Messenger of Allah (peace be upon him) asked me to give him Umm Habibah's hand in marriage and I answered his request. And here, I give her four hundred golden dinars as her dowry".[1]

From among all the Prophet's wives, Umm Habibah was the only one who was paid such a high dowry.

In this regard, Imam adh-Dhahabi said, "... And she i.e. Umm Habibah, was one of the Prophet's relative females; rather the closest. Also, she got the highest dowry, and she was the only one that was married to the Prophet while being far away in Abyssinia.[2]

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1. It was mentioned in *Sunan* Abu Dawud that the Negus gave her four thousand dinars and sent her to the Prophet (peace be upon him) in the company of ibn Sharhabil ibn Hasanah. See *Sunnan Abu Dawud*, an-Nikah, vol. 2, p. 235.
2. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, p. 219.

Following after the speech of the Negus, Khalid ibn Sa`id (may Allah be pleased with him) delivered a speech saying, "Thanks to Allah Whom I seek His Help and ask His forgiveness. I testify that there is no god but Allah, the One Who has no partner. I testify that Muhammad is His Servant and His Messenger whom Allah has sent with guidance and the religion of Truth, and He will cause it to prevail over all religions even though the disbelievers detest it. I have answered the request of the Messenger of Allah (peace be upon him) and I have given him Umm Habibah's hand in marriage. May Allah bestow His Blessings upon His Messenger and may Umm Habibah enjoy the goodness that Allah has granted her."

The Marriage Banquet

The Negus then gave Khalid ibn Sa`id the four hundred dinars. Khalid stood up and was about to hand Umm Habibah her dowry, and his companions all stood up and were about to leave but the Negus stopped them and said, "Sit down. It is a tradition of the Prophets to banquet when they get married." He then invited them for food.

Back to Umm Habibah

Once again Umm Habibah said, "When I took my dowry I called Abrahah who brought me the glad tidings. I said to her, 'I had given you before my jewels when I had had no money. But now (after I received my dowry) I offered you fifty *mithqal*s." Abrahah refused to take any money. Rather she returned the jewels she took earlier and said, "The king has ordered me not to take any from you. I am his private maid. Also, I submitted my self to Allah and adopted the religion of the Prophet Muhammad

(peace be upon him). The king, moreover, has ordered his wives to bring you all perfume they possess. In the next day, Abrahah brought Umm Habibah some of *waras*[1], aloes-wood, and ambergris.[2]

Abrahah said to me, "Would you please do me a favor?" I asked, "What is it?" She said, "Relay my greetings to the Messenger (peace be upon him) (That is to say to the Messenger (peace be upon him) on her behalf. "May the Peace of Allah be upon you") and tell him that I embraced his religion." She reminded me now and then saying, "Do not forget my issue please." When I met the Prophet (peace be upon him), I remembered Abraha's request and told him about the whole matter, there he smiled and said, *"May the Peace and Mercy and Blessings of Allah be upon her too."*

The Truth Uttered by the Enemy

Abu Sufyan, father of Umm Habibah, was still living in Makkah fighting the Messenger of Allah (peace be upon him). When he heard that his daughter was married to Muhammad, he said, "He is an excellent and incomparable man". Despite his detestation he felt for the Prophet (peace be upon him), Abu Sufyan could not help admitting the truth about his enemy, the Prophet (peace be upon him).

In the House of the Prophet (peace be upon him)

Allah (the Exalted and Glorified) honored Umm Habibah with being a wife of His Messenger (peace be upon him). On her

1. A certain plant, of sweet odor. (Revisor)
2. Umm Habibah used to perfume herself before the Prophet with these things and the Prophet (peace be upon him) never objected.

way to Madinah, she was so much yearning and craving to meet the Prophet (peace be upon him) and to enter his house. She longed for enjoying this great honor that she had attained by her deep faith and her trust in Allah, the Almighty.

Thus, in 7 AH after Khaybar conquest, Umm Habibah returned to Madinah with some of the Companions, of them was Ja`far ibn Abu Talib. After such a lengthy absence, the Prophet (peace be upon him) was elated to meet his beloved ones. All people in Madinah celebrated the wedding of Umm Habibah.

With reference to this ibn `Asakir said, "When Umm Habibah reached (al-Madianh), the Prophet (peace be upon him) ordered Bilal to lead her to the house he assigned. There, Umm Habibah found garbage. Thereupon, she told one of her female servants either to sweep the house and she (Umm Habibah) then would bring water or vice versa. Ibn `Asakir said, "Umm Habibah swept the house, spread a rug on the floor, and perfumed the place. When the Prophet (peace be upon him) came to her, he smelt a beautiful aroma and delicate fragrance. He praised her behavior asserting that only the ladies of Quraysh who were so elegant and highbred that they would behave in such a manner.[1]

The Prophet (peace be upon him) then consummated marriage with Umm Habibah and their life together started.

When Quraysh violated the pledge with the Messenger of Allah (peace be upon him), Abu Sufyan (who was still unbeliever) came to him (peace be upon him) to renew the truce. He entered the house of his daughter. Seeing her father, Umm

1. Ibn `Asakir, *Tarikh Madinat Dimashq*, p.87.

Habibah folded the Prophet's rug so that her father might not sit on it. It was such a wonderful attitude that it emphasized her love and loyalty to Allah and His Messenger (peace be upon him).

Thus, every Muslim woman must learn from Umm Habibah's loyalty and trust in Allah, the Almighty. This great lady did not grieve over a worthless husband who sold his religion for the sake of worldly pleasures. She did not yield to his pressures to give up her religion. She, instead, preferred to bear the sufferings of living alone. She made that arduous choice in spite of her need for a husband to protect her and take care of her daughter. Her reward was thus the greatest, for Allah, the Almighty, let her be a wife of His chosen Messenger (peace be upon him). Undoubtedly, there was no more that a woman wished for.

Abu Sufyan Embracing Islam

Umm Habibah never gave up the hope that her father might embrace Islam just like `Umar ibn al-Khattab, Khalid ibn al-Walid, Abu al-`As ibn ar-Rabi` and her brother Mu`awiyah (may Allah be pleased with them all). She was afraid that her father might die on polytheism and consequently would be forbidden from entering Paradise. She kept on praying to Allah and begging Him to guide her father to the right path and she always recited the verse where Allah, the Almighty, says,

﴾*It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful.*﴿

(Al-Mumtahanah: 7)

Talking about the occasion for which this verse was revealed Ibn Sa`d said that it was revealed on the occasion of the marriage of the Prophet (peace be upon him) to Umm Habibah. Al-Qurtubi also said, "The intimacy mentioned in this verse refers to the marriage of the Prophet (peace be upon him) to Umm Habibah as then the haughtiness of Abu Sufayan became broken and he became more flexible."[1]

The starting point of Abu Sufyan's embracing Islam story was exactly before the conquest of Makkah.

The Prophet (peace be upon him) marched towards Makkah and ordered the Muslims to kindle fires. On seeing that, Quraysh were taken by surprise and so they sent Abu Sufyan to see what was going on. On his way, Abu Sufyan met al-`Abbas ibn `Abd al-Muttalib who said to him, "Woe unto you, Abu Handhalah, this is the Messenger of Allah supported by his followers. What a calamitous morning it would be for Quraysh if he entered Makkah by force! Thus you should embrace Islam. May your mother and your tribe be bereft of you.[2] "But how could I get the outlet?," Abu Sufayan said. Ja`far said, "By Allah, if he (peace be upon him) got you, he would cut your neck. i.e. kill you. So quickly mount behind me on this mule in order to meet the Messenger (peace be upon him) and ask for his promise of security. Passing by the Muslims force he saw ten thousand Muslims who were burning fire so as to scare the polytheists.

When they passed by `Umar ibn al-Khattab, the latter recognized Abu Sufyan and hurried to the tent of the Prophet

1. Al-Qurtubi, *Al-Jami` Li Ahkam al-Qur'an* , vol. 18, p. 39.

2. In general, this sentence is an imprecation against the addressed person, not said with the desire of having its effect, but to express one's vehement love. (Revisor)

(peace be upon him) to ask for his permission to kill Abu Sufyan. Al-`Abbas then said, "O Messenger of Allah, I promised to save him". The Prophet (peace be upon him) then ordered Al-`Abbas to accompany Abu Sufyan. Next day, when they came to the Prophet (peace be upon him), he said to Abu Sufyan, "*Woe unto you, Abu Sufyan! Is it not high time for you to believe that there is no god but Allah?*" Abu Sufyan said, "How forbearing, generous, and kind you are! By Allah, I do believe that there is no god but Allah. The Prophet (peace be upon him) then said, "*And woe unto you, Abu Sufyan! Is it not high time for you to believe that I am the Messenger of Allah?*" He said, "How forbearing, generous, and kind you are! As for this, I still have doubts about it." However after a short time Abu Sufyan came to announce his embracing Islam and this made Umm Habibah be so happy.

Her Merits

Umm Habibah (may Allah be pleased with her) lived almost four years with the Prophet (peace be upon him). Right from the very first moment she entered his house, she started to learn from him. She was never weary of seeking knowledge. The Qur'an and the Prophetic *hadith*s were the spring she ladled from. She reported sixty-five *hadith*s on the authority of the Prophet (peace be upon him).

Among those who reported the *hadith*s of the Prophet on her authority were: her daughter, Habibah, her nephews, `Abd Allah ibn `Utbah ibn Abu Sufyan and Abu Sufyan ibn Sa`id ibn al-Mughirah, `Urwah ibn Hisham ibn al-Mughirah, Abu Salih as-Samman, Zaynab bint Abu Salamah, the Prophet's step daughter, and her brothers, Mu`awiyah and `Anbasah.

Allah, the Almighty, also honored Umm Habibah when He mentioned her marriage to the Prophet in His Glorious Book saying,

﴿*It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful.*﴾

(Al-Mumtahanah: 7)

Umm Habibah and the Tiding of Paradise

The Prophet (peace be upon him) loved Umm Habibah and appreciated her so much. He favored her with his speech and he (peace be upon him) told her that she and her brother, Mu`awiyah (may Allah be pleased with them), would be among Paradise residents. Al-Hasan said, "Mu`awiyah went to the Prophet (peace be upon him) one day and when he saw Umm Habibah sitting beside him, he went out". The Prophet then said, *"O Mu`awiyah, come back!"* Mu`awiyah went back and sat with them. The Prophet (peace be upon him) said, *"By Allah, I wish that you and me and this (Umm Habibah) will sit in Paradise while the glass goes round among us".*[1]

A Good Follower

Umm Habibah (may Allah be pleased with her) adhered strongly to the Prophet's *Sunnah* since nothing was more precious to her than adopting the Prophet's manners and ethics.

Zaynab bint Abu Salmah said, "I went to Umm Habibah when her father, Abu Sufyan, died. She ordered her maid to

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1. Ibn `Asakir, *Tarikh Madinat Dimashq.*

bring her a perfume. She scented her maid with it, and put some on her temple, then she said, "By Allah, I have no desire in perfume but I heard the Prophet (peace be upon him) saying, "*It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days*".[1]

Thus, despite her grief over the death of her father, Umm Habibah could not do anything but to obey the commands of the Prophet (peace be upon him) proving her deep faith and profound conviction.

With reference to the *rak`as* mentioned in the *hadith* in which the Prophet (peace be upon him) said, *"Whoever performs (regularly) twelve rak`as in a day and night will have a house built for him in Paradise."* Umm Habibah said, "Verily, I never stopped performing them since I heard the Prophet (peace be upon him) mentioning them".[2] By observing the obligatory acts, Umm Habibah (may Allah be pleased with her) got bound herself very closely to Allah (the Exalted and Glorified). However, she wanted to rise higher and reach the love of Allah, the Mighty and Sublime. She maintained the performance of the supererogatory acts as by performing the obligatory acts one can attain Allah's closeness while by performing supererogatory acts one can attain His love. This was asserted in the *Qudsi hadith* in which Allah says, *"... My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory acts so that I shall love him..."*[3]

1. Al-Bukhari, At-Talaq , vol. 9, p. 394.
2. Muslim, As-Salah, vol. 6, p. 6.
3. Al-Bukhari, Ar-Riqaq, vol. 11, pp. 348-349.

Ibn Kathir said that Umm Habibah (may Allah be pleased with her) was a pious worshiper whose heart was attached to Allah, the Almighty. She devoted herself and dedicated all her life to worshiping Allah and obeying His Commands. She was the one who reported that the Messenger of Allah (peace be upon him) said, *"Whoever performs (regularly) four rak`as before the noon prayer and four after it, will be withheld from hell."*[1]

She also used to remember Allah, the Almighty, and mention Him all the time. She reported that the Prophet (peace be upon him) said, *"All the speech of the son of 'Adam will be counted against him, not for him, except enjoining good and forbidding evil and the mentioning of Allah (the Exalted and Glorified)."*[2]

So this was the attitude of the Mothers of the Believers, pursuing steadily the performance of the pious deeds and never deviating from the Prophet's line of conduct and his instructions and this is how any Muslim woman must be because Allah, the Almighty, says,

> ﴿*And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well acquainted (with them).*﴾

(Al-Ahzab: 34).

After the Prophet (peace be upon him)

Umm Habibah (may Allah be pleased with her) witnessed with the Prophet (peace be upon him) the great conquest of Makkah. She lived a peaceful life with him (peace be upon him),

1. Ahmad, vol. 6, p. 426.
2. At-Tirmidhi, Az-Zuhd, vol. 4, pp. 525-526.

following his guidance and his example in every action and utterance. When he (peace be upon him) passed away he was content with her and after his death she led the life of an ascetic worshiper.

She witnessed the Caliphate of Abu Bakr who honored *Ummahat al-Mu'minin* and looked after them. He was then succeeded by `Umar ibn al-Khattab and after him came `Uthman ibn `Affan in whose era the (*Fitnah*) disorder began. When `Uthman ibn `Affan was besieged in his house and was prevented from having food or water, he called for the help of `Ali, Talhah, az-Zubayr and *Ummahat al-Mu'minin*. `Ali and Umm Habibah were the first to respond to `Uthman's appeal. As for `Ali, after so many tough attempts, he managed to reach `Uthman and give him bottles of water. However, on the other hand, Umm Habibah was not able to accomplish the mission. She pretended that she wanted to remind `Uthman of the orphans' and the widows' wills he had. But she was not believed and she was maltreated to the extent that she fell from her mule. Had it not been for the people who gathered around her and took her away, she was about to be killed. This incident was a token for Umm Habibah. When `A'ishah (may Allah be pleased with her) wanted to go for performing *Hajj* she was told that it had better to stay than to go and perform *Hajj* as people of disorder might fell awe of her. She said, "I fear that if I offered them any advice, they might harm me as well as they did with Umm Habibah.[1]

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1. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 7, pp. 195-196.

Umm Habibah (may Allah be pleased with her) also experienced a malicious occurrence when a man, during the disorder happened in `Uthman's era, entered her boudoir and described her to the people. She was extremely dismayed. She made *Du`a'* that Allah might cut this man's hand and expose his private parts before the people. Soon her *Du`a'* was accepted; the man's hand was cut with a sword. He then escaped holding his loincloth in his mouth and then his private parts were exposed.[1] Umm Habibah lived until she witnessed the caliphate of her brother, Mu`awiyah (may Allah be pleased with him). She, however, did not participate in the political life after the disorder during `Uthman's era.

She maintained an affectionate relation with the rest of *Ummahat al-Mu'minin.* `A'ishah said, "Umm Habibah, on her deathbed, invited me and said, 'We used to treat each other as fellow wives the thing that I ask Allah to forgive us.' I (`A'ishah) said, 'And may Allah forgive you and regard all this as undone.' Upon this Umm Habibah said, 'May Allah let you rejoice for what you have done for me.' Also, she invited Umm Salamah and told her the same."[2] Umm Habibah then died in 44 AH in Madinah and she was buried in al-Baqi`. May the Mercy of Allah be upon her.

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1. Ibn `Asakir, *Tarikh Madinat Dimashq*, p. 91.
2. Ibn Sa`d, *Tabaqat*, vol. 8, pp. 79-80.

Umm Al-Mu'minin

Maymunah Bint Al-Harith

(May Allah Be Pleased With Her)

Umm Al-Mu'minin

Maymunah Bint Al-Harith

(May Allah Be Pleased With Her)

Name and Lineage

Umm al-Mu'minin, Maymunah bint al-Harith, (may Allah be pleased with her) was one of the four sisters whom the Prophet (peace be upon him) had acknowledged and referred to as "The believing sisters."

Her father was al-Harith ibn Hazan ibn Bajir ibn al-Huzm ibn Ruwaybah ibn `Abd Allah ibn Hilal ibn `Amir. Her mother was Hind bint `Awf ibn Zuhayr ibn al-Harith, who was once described as the most honorable old woman because of her sons-in-law.

Maymunah (may Allah be pleased with her) was born in Makkah six years before the mission of the Prophet (peace be upon him). She witnessed the emergence of Islam at a very young age.

Before adopting Islam, Maymunah was married to Mas`ud ibn `Amr ath-Thaqafi, but they separated soon after she embraced Islam. Thereafter, she was married to Abu Ruhm ibn

`Abd al-`Uzza. After his death she got married to the Prophet (peace be upon him). Their marriage took place in the month of Dhul-Qi`dah in the year 7 AH and was consummated in Sarif. Even though Maymunah was a widow at the time of her marriage to the Prophet (peace be upon him) she was still in her prime as she was only twenty-six years old.

Adding to her honorable lineage, Maymunah was also endowed with a sound judgement and a noble character.

Her Blessed Marriage to the Prophet (peace be upon him)

The Prophet (peace be upon him) married Maymunah (May Allah be pleased with her) after he (peace be upon him) finished *`Umrat al-Qada'* in 7 AH. Ibn Hisham said, "Maymunah (May Allah be pleased with her) left the matter of her marriage to her sister Umm al-Fadl. The latter passed it over to her husband al-`Abbas, who married Maymunah to the Messenger of Allah (peace be upon him) in Makkah. He also gave her a dowry of four hundred dirhams on the Prophet's behalf."

It was said that the verse that reads, ﴿*...and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; this only for you, and not for the Believers (at large)...*﴾ (Al -Ahzab: 50), was revealed honoring Maymunah who is said to be the woman that gave herself to the Prophet unreservedly. She was riding her camel, when the matchmaker came to her telling her of the Prophet's proposal. She then responded at once saying, "The camel and its load are for the Messenger of Allah (peace be upon him)." It was only an expression of her felicity for she married the Prophet (peace be upon him), the greatest man whom a woman could ever dream of. In other words, the

Prophet's marriage to her would render her *Umm al-Mu'minin* and represent for her the course of prosperity in this life and in the life hereafter.

Ibn Ishaq said, "The Prophet (peace be upon him) stayed in Makkah for three days. On the third day, Huwaytib ibn `Abd al-`Uzza, who was assigned by Quraysh to get the Prophet (peace be upon him) out of Makkah, came to him with some men. They said, "Your time is up and you must go away." The Prophet (peace be upon him) said, *"What if you let me get married among you and we shall give you a banquet to attend?"* They said, "We have no desire to attend a banquet of yours. Just go away from us." So the Prophet (peace be upon him) left Makkah and ordered his servant, Abu Rafi`, to take care of Maymunah (may Allah be pleased with her). Abu Rafi` later brought Maymunah to the Prophet (peace be upon him) in Sarif where they spent their wedding night. The Prophet (peace be upon him) then went to Madinah in Dhul-Hijjah. The Prophet (peace be upon him) accorded her the name Maymunah (which means 'blessed one') because their marriage took place on a blessed occasion (his entering Makkah with his Companions safely for the first time in seven years after his emigration to Madinah) and here Allah the Almighty says,

> ﴿*Truly did Allah fulfil the vision for his Messenger. You shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear, for He knew what you knew not, and He granted besides this, a speedy victory*﴾

(Al-Fath: 27)

The Wisdom behind the Prophet's Marriage to Maymunah

By marrying Maymunah (may Allah be pleased with her) and establishing association with Banu Hilal, the Prophet (peace be upon him) aimed at gaining their support and encouraging them to embrace Islam. Indeed, the Prophet (peace be upon him) found them totally sympathetic and supportive. They came successively and willingly to embrace Islam. The famous scholar, Muhammad Rashid Rida, said, "It was mentioned that the Prophet's uncle, al-`Abbas, praised Maymunah to the Prophet. She was a sister of his wife, Umm al-Fadl. When the Prophet proposed to her, Abu al-Fadl took the charge of contracting their marriage with her permission. This deep concern of Abu al-Fadl was only because he saw a great benefit for Islam in this marriage.

Indeed, this blessed marriage was greatly beneficial for Islam because Banu Hilal got closer to the Prophet (peace be upon him) and they embraced Islam successively and were a valuable support for him.

Maymunah in the House of the Prophet (peace be upon him)

Maymunah (may Allah be pleased with her) joined her sisters, *Ummahat al-Mu'minin*, in Madinah. Her home was a room that the Prophet (peace be upon him) had prepared for her and from the moment she moved into his house, she paid attention to his teachings and learnt from him (peace be upon him) and adopted his morals. She also related the most critical details of their marital life. Ibn `Abbas said, "Maymunah told me

that she and the Prophet (peace be upon him) used to wash up from the same container." This shows how deep their love was.

Maymunah and Her *Sadaqah* (almsgiving)

Maymunah (may Allah be pleased with her) was very charitable for the sake of Allah's content. For example, she once set her female slave free without taking the Prophet's permission. When her day with the Prophet (peace be upon him) came, she said to him, "O Messenger of Allah, did you know that I have set my female slave free?" He (peace be upon him) said, *"Have you?"* She said, "Yes", and he (peace be upon him) said, *"Had you given her to your uncle, your reward would have been greater."*[1]

The Prophet's (peace be upon him) suggestion aimed to teach Maymunah (may Allah be pleased with her) how to favor her relatives with her charity (in case they are in need), thus she would have been rewarded with two things: that of establishing a benevolent relation with her relatives and that of giving out *sadaqah*. Acting upon this great advice, Maymunah started paying attention to her relatives and visited them whenever she could so as to maintain contact with them.

Imam an-Nawawi said, "The *hadith* talks about the virtue of establishing a good relation with the relatives and being charitable to them. The *hadith* also refers to the importance of giving attention to one's mother's relatives, and it gives a woman the authority to donate her money without her husband's permission." Ibn Hajar said, "Maymunah set her servant free without taking the Prophet's permission, and since he did not

1. Al-Bukhari, Al-Hibah, p. 257.

disapprove of her action and he only guided her towards a better option, then this is an indication that she had the freedom to use her money as she pleased (within the framework of Islamic principles)."

The mutual consent between the husband and the wife is of utmost importance and is the foundation upon which a healthy family may grow. However, if there is no such mutual consent about what the woman earnings, we then must revert to the *hadith* of Maymunah (may Allah be pleased with her) that implies the ability of the woman to handle her money freely, although it is preferred to ask for her husband's council.

Her Wisdom

Maymunah was a woman with great wisdom and discernment and this was confirmed in the story narrated by Yazid ibn al-Asamm. Yazid said, "Once we were invited to a wedding in Madinah and we were offered thirteen lizards to eat. Some of us ate while others did not. When I met ibn `Abbas the next day I told him the issue. People gathered around him and some said that the Messenger of Allah (peace be upon him) said, *"I neither eat it nor forbid you to eat it, nor make it prohibited."* Thereupon, Ibn `Abbas said, "What an offensive thing you have said; the Prophet (peace be upon him) never leaves a matter hanging like this; he has been sent to determine which is to be *Halal* (legal) and which is to be *Haram* (illegal); all what happened was that the Messenger of Allah (peace be upon him) was at the house of Maymunah together with al-Fadl ibn `Abbas, Khalid ibn al-Walid and a woman, and they were offered a table with meat on it. When the Prophet (peace be

upon him) was about to eat, Maymunah told him that it was meat of a lizard. He then refrained from eating it and said, *'This is a kind of meat that I have never eaten before,'* but he said to them, *'You may eat.'* Al-Fadl, Khalid ibn al-Walid and the woman ate from it whereas Maymunah said, 'Never shall I eat something from which the Messenger of Allah (peace be upon him) did not eat.'"[1]

Al-Hafiz ibn Hajar said, "This situation shows the wisdom of Maymunah, *Umm al-Mu'minin.* As she knew the Prophet's personality, she understood that he might deter from eating such meat. She feared that he (peace be upon him) might feel distressed from eating it because he might believe it to be filthy. Indeed her discernment proved to be true.

In 10 AH, the Prophet (peace be upon him) went to perform *Hajj* along with his wives, including Maymunah (may Allah be pleased with her)

While standing on `Arafah, people had a doubt that the Prophet (peace be upon him) might be fasting. Maymunah played an important role in removing this doubt when she sent milk to the Prophet (peace be upon him) and he drank from it while people were observing him.

This situation clearly illustrates the intelligence and the sagacity of Maymunah (may Allah be pleased with her) as she helped declare a ruling by such a subtle action on a sweltering day. She wanted people to follow the Prophet's example by direct observation, as this is more effective.

1. Muslim, As-Sayd wa az-Zaba'ih, vol. 13, pp. 101-102.

Maymunah (may Allah be pleased with her) lived with the Prophet (peace be upon him) in an atmosphere surrounded by love and intimacy and he (peace be upon him) appreciated her so much. When the Prophet (peace be upon him) was extremely ill he moved in with her before moving in with `A'ishah (may Allah be pleased with her) to receive treatment in her house. Verily, the Prophet (peace be upon him) passed away feeling content with her and with all his wives, *Ummahat al-Mu'minin.*

Her Merits

Maymunah (may Allah be pleased with her) was a great woman. She was righteous and pious devoting herself to worshiping Allah. The Prophet himself acknowledged her faith and piety. He (peace be upon him) said about her and her sisters, *"The believing sisters are Maymunah, the wife of the Prophet (peace be upon him), Umm al-Fadl, the wife of al-`Abbas, Asma' bint `Umays the wife of Ja`far, and the wife of Hamzah who was their step-sister."*

Maymunah was characterized by the best qualities that may ever distinguish a Muslim woman. She had deep faith in Allah, the Lord of the worlds. She submitted herself to His Commands and her loyalty was devoted only for Him. She was a paragon of virtue, piety and charity; the Prophet's words about her certainly confirm her merits.

When Maymunah died, `A'ishah said, "By Allah, Maymunah died and she was the best among us who feared Allah most and maintained a close and continuous relationship with her kin."[1]

1. Al-Hakim, *Al-Mustadrak*, vol. 4, p. 32.

The Muslim woman must learn from the manners of *Ummahat al-Mu'minin*, how to be loving, affectionate, and fair. She must not be affected by her passion; and when she comes to judge any woman whom she does not love, she must be moderate, fair, and objective. She must revert to her mind, religion, fairness, and good morals.

Thus, despite jealousy, competition, and sensitivity that existed among the wives of the Prophet (peace be upon him), they set an ideal example for the Muslim women by their virtuosity. They represented the noble human coexistence that eradicated hatred through understanding and being reasonable, curbing excessive jealousy, if found, and by adopting fairness, loftiness, and charity.(1)

Maymunah (may Allah be pleased with her) also set an example for every Muslim woman in her fearing of Allah and in being a courteous person. The words which `A'ishah used when she described Maymunah represent the refined morals that every Muslim woman needs to adopt in her life, such noble morals that may help her gain love of people in life, and Allah's Content and His Paradise in the life hereafter. Certainly, the pure nature of the Muslim woman will make her instinctively reject all inadequate behavior! She will maintain the bonds of kinship and ensure rejection of abandonment, betrayal, and deception because such reprehensible qualities will only place her outside the perimeter of Islam.

Whenever Maymunah (may Allah be pleased with her) went to perform *Hajj* or *`Umrah,* she would praise and mention Allah all the way. Here Kurayb, the servant of Ibn `Abbas said, "Ibn

1. Dr. Muhammad `Ali al-Hashimi, *Shakhsiyyat al-Mar'ah al-Muslimah*, p. 333.

`Abbas sent me to drive the camel of Maymunah and I heard her praising Allah all the way until she threw the `Aqabah Stone."[1]

Furthermore, Maymunah constantly thanked Allah for His blessings. Musa ibn Abu `A'ishah related that a man said, "When Maymunah saw a grain of pomegranate on the ground she took it and said, "Allah does not like corruption."[2]

Throughout our lives we must uphold the blessings of Allah. Whoever upholds the blessing will secure it and whoever denies it will risk its dispersion.[3]

Maymunah and her Anger for the Sake of Allah

Yazid ibn al-Asamm said, a relative of Maymunah (may Allah be pleased with her), came to her one day and she smelled liquor. She was infuriated for the Sake of Allah and said, "By Allah, if you did not go out and let the Muslims whip you", or she said, "Purify you. I will never let you come here again." She ordered him and he obeyed.[4]

This incident illustrates how Maymunah reacted angrily for the sake of Allah and how she clung to His Commands, and how she was so careful to apply His Ordinance even upon her relatives. She firmly believed that everyone, even a relative, must be held accountable for his/her actions if one goes against the decree of Allah (the Exalted and Glorified). She followed the example of the Prophet (peace be upon him) who got angry with Usamah ibn Zayd when he came to him intervening for a

1. Ibn Sa`d, *Tabaqat*, vol. 8, p. 110.

2. *Ibid.*

3. Sheihk `Abd al-Hafizh Farghali, *Sirat 'ala Bayt an-Nabiy*, vol. 1, p. 240.

4. Ibn Sa`d, *Tabaqat*, vol. 8, p. 110.

woman who had stolen. The Prophet (peace be upon him) then said, *"Are you intervening to impede the Ordinance of Allah? Those who were before you were ruined because whenever a noble man stole, they would leave him but whenever a weak man stole, they would apply the legal punishment upon him."*[1]

Maymunah and *Jihad*

Maymunah (may Allah be pleased with her) was not only a firm believer and an intelligent, wise, pious, and sincere woman, but also a true laborer for Allah's cause. "In the battle of Tabuk she played an effective role offering the wounded warriors medical service and consoling the sick. It is also said that Maymunah was the first woman to compose a female group for treating the wounded and taking care of the soldiers' needs. This great woman, whose fingers were stained with soldiers blood, and who carried the provisions and water for them, and who fixed their arrows, came close to be killed by one of the enemies' arrows while carrying water for the wounded."[2]

Thus Maymunah (may Allah be pleased with her) set an example for the Muslim woman in supporting Allah's religion and sacrificing everything; money, time and self for the sake of exalting Allah's Word.

Maymunah and the Narration of *Hadith*

Like all *Ummahat al-Mu'minin*, Maymunah memorized the *hadith*s of the Prophet (peace be upon him). She narrated seventy-six *hadith*. Imam adh-Dhahabi said that many had

1. Al-Bukhari, Al-Hudud, vol. 12, p. 88.
2. Muhammad Mahmud as-Sawwaf, *Zawjat an-Nabi at-Tahirat wa Hikmat ta`addudihunn*, pp. 81-82.

transmitted the *hadiths* narrated by Maymunah on the authority of the Prophet (peace be upon him) such as `Abd Allah ibn `Abbas, `Abd Allah ibn Shaddad al-Had, `Ubayd ibn as-Sabbaq, `Abd ar-Rahman ibn as-Sa'ib al-Hilali, her forth nephew, Yazid ibn al-Asamm, Kurayb the servant of ibn `Abbas, her servant, Sulayman ibn Yasar, and his brother and many others.[1]

The Time to Pass away

There are no reports of Maymunah's participation of events involving the affairs of Muslims after the Prophet's death. She stayed at home and never left it except for performing *Hajj* or *`Umrah*. She spent the rest of her life worshiping Allah and renouncing all worldly pleasures. She witnessed *al-Khilafah ar-Rashidah* (the caliphate period of Abu Bakr, `Umar ibn al-Khattab, `Uthman ibn `Affan and `Ali ibn Abu Talib) and she lived until the caliphate of Mu`awiyah (may Allah be pleased with him).

According to Imam adh-Dhahabi, Maymunah died in 51 AH.[2]

Yazid ibn al-Asamm said that when Maymunah fell ill, she said, "Get me out of Makkah, I will not die in it (i.e.Makkah), the Messenger of Allah (peace be upon him) told me that I will not die in it. So she was taken to Sarif where she had spent her wedding night with the Prophet (peace be upon him), and there she died in the year 51 AH.[3]

Allah, the Almighty, made the place of her marriage to the Prophet (peace be upon him) the place of her death and burial.

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1. Adh-Dhahabi, *Siyar A`lam an-Nubala'*, vol. 2, pp. 239-245.
2. *Ibid.*
3. Ibn Kathir, *Al-Bidayah wa an-Nihayah*, vol. 6, p. 230.

Conclusion

In the previous pages we have read about the biographies of *Ummahat al-Mu'minin* who were favored by Allah more than all other women. Allah (the Exalted and Glorified) wanted them to be a living example of faith, piety, knowledge, wisdom, and noble morals and indeed they truly were. Furthermore, owing to their intimate association with the Prophet (peace be upon him) and his teachings, and what they had witnessed of his refined manners, they became examples for all other women in piety and in the commendable treatment of the husband.

We also saw how Allah, the Almighty, favored them by glorifying them in His Qur'an that is and will always be living in the hearts and the minds of the Muslims. Whenever a believer listens to any of its verses where *Ummahat al-Mu'minin* are mentioned, he will surely feel great respect for those women who had lived with the Prophet (peace be upon him) in good times and in adversity, and who had endured the life of hardships he led; all kinds of offences he was subjected to; who had tried to relieve Him (peace be upon him) from the troubles he met on the path of *Da`wah.*

The previous chapters also showed us how the houses of *Ummahat al-Mu'minin* had often been the site of revelation, and a cradle of mercy and guidance throughout the life of the Prophet (peace be upon him). When he (peace be upon him)

died, his wives continued being a guidance to all those who wanted to learn or seek advice and there the disconcerted could find direction and the ignorant could find knowledge. Despite disparities that existed among the people, including the Caliphs, they always consulted the wives of the Prophet (peace be upon him) seeking their opinion and they always submitted to them just like obedient ones submit to their mothers. It was a blessing that *Ummahat al-Mu'minin* lived for a long time after the Prophet passed away. They transmitted to his nation many of his *Sunnah*, especially those that were not known except by them. It was through them that the Muslims knew many of the Prophet's private affairs. Had it not been for them many of the *hadith*s and the rulings would have been lost particularly the rulings concerning the private matters of family.

Thus *Ummahat al-Mu'minin* (may Allah be pleased with them), especially `A'ishah who was greatly intelligent and witty, played an essential role in conveying the rulings of religion and spreading the Prophetic *Sunnah* among the Muslim women. She used to ask the Prophet (peace be upon him) about matters vague to her and questioned many of the Qur'anic verses. Ibn Abu Malikah said that `A'ishah never left a matter that she had heard but did know without query until she learnt it.

The wives of the Prophet (peace be upon him) also had great knowledge and they narrated many *hadith*s on the Prophet's authority. For example `A'ishah alone narrated *Shari`ah* (Islamic Law). Their houses were schools for dispensing jurisprudence, *hadith*, the Qur'anic interpretation and *Sirah* and they were a fountainhead for the narrators, may Allah be pleased with them all.

Finally we advise all Muslim women to follow the example of *Ummahat al-Mu'minin* in their knowledge, manners and worship because this will eventually lead them to felicity in this life and in the life after. Being the aspiration of the nation, the Muslim woman must perform her duty towards Allah by raising generations who understand Islam accurately and that is why she herself must be an honorable model of Islamic teachings.

May Allah accept and bless this modest work of mine and may He forgive my sins.

Muhammad Fathi Mus`ad

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Islam greatly honors woman and elevates status whether she is a daughter, a sister, a wife, or a mother. In the glittering Islamic history, many righteous Muslim women played outstanding roles in the life of the Ummah (the Muslim Nation).No doubt, the Prophet's wives, Mothers of the Believers, preceded others in this regard. They are the most elite and eligible. No wonder, they lived with the prophet (pbuh) and were brought up on following the Divine revelation. One feels that the best thing one can present to today Muslim women is the biography of Mothers of the Believers in order to discipline themselves under Its shade, and derive provisions for their souls therefrom. This purified biography enlightens the hearts with faith. and connects them together by righeousness and unswerving belief. It makes a link between today Muslim women and the prophet's wives who were honored by his company in his dwelling, traveling, and battles.